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Chronicle

Peace Conference.—Germany accepted the ultimatum of the Allied Powers unconditionally, and, as a consequence, the threat of occupying the Ruhr valley was not carried into effect, as was planned, on

Germany Accepts Ultimatum March 12. After having repeatedly failed in his efforts to induce the leaders in the Reichstag to accept the invitation to take the post of chancellor and to form a Ministry, President Ebert at the eleventh hour prevailed upon Dr. Wirth, the leader of the Centrist party, to attempt the task. He succeeded in forming a coalition Cabinet in which there are four Centrists, two Majority Socialists, two Democrats, one Socialist and one Social Democrat. Dr. Wirth called on the Reichstag to accept the ultimatum. A desultory debate followed, but in the end, on May 10, the ultimatum was accepted by a vote of 221 to 175.

The decision of the German Government was communicated to Mr. Lloyd George on May 11 by the German Minister to Great Britain in the following communication, signed by Dr. Sthamer:

Mr. Prime Minister: In accordance with instructions just received, I am commanded by my Government, in accordance with the decision of the Reichstag and with reference to the

resolutions of the Allied Powers of May 5, 1921, in the name of the new German Government to declare the following:

The German Government is fully resolved, (1) to carry out without reserve or condition its obligation as defined by the Reparations Commission. (2) to accept and carry out without reserve or condition the guarantees in respect of those obligations prescribed by the Reparations Commission. (3) to carry out without reserve or delay the measures of military, naval and aerial disarmament notified to the German Government by the Allied Powers in their note of Jan. 29, 1921, those overdue to be completed at once and the remainder by the prescribed date. (4) to carry out without reserve or delay the trial of war criminals and to execute the other unfulfilled portions of the Treaty referred to in the first paragraph of the note of the allied Governments of May 5. I ask the Allied Powers to take note immediately of this declaration.

The action of the Poles in invading the Upper Silesia district has given rise to divergence of views among the Allies. Mr. Lloyd George is not averse to the plan of

Upper Silesia Question permitting the Germans to use armed defense against the aggressors, and M. Briand holds that such a course is out of the question and quite impossible.

Pending the decision of the Allies with regard to the distribution of territory in accordance with the plebiscite, some Polish troops under the command of Adalbert Korfanty, instigated, it is said, by reports that the Allies intended to hand over Silesia to the Germans, took matters in their own hands and invaded the disputed region. The Polish Government at once dismissed Korfanty, but failed to restrain him. German troops were summoned to dispute the action of the Polish General.

At this juncture the British Premier addressed Parliament and stigmatized the action of Poland as a violation of the Treaty of Versailles. Referring to the repudiation of Korfanty by the Polish Government and to the denial of responsibility for the insurgents, he declared that, in the light of Poland's continued occupation of Lithuania, it was difficult to feel that these repudiations were anything but verbal. He demanded that Germany be given fair play, and that if the Allies insisted on Germany's abiding by the treaty, they should also insist that Poland should do the same. Great Britain, he said, would not accept the occupation of Silesia by Poland as an accomplished fact. There were two ways of dealing with the situation: to employ Allied forces to restore order, or to permit Germany to use armed forces to restore order. Since England had withdrawn her troops from the spot, he could not urge the employ-

ment of Allied forces. With regard to the other alternative he spoke as follows:

Not merely to disarm Germany, but to say that such troops as she has are not to be permitted to take part in restoring order, is not fair play. Fair play is what Britain stands for, and I propose to stand for it to the end. We should show, all the more because they are Germans, that we stand for fair play, and our authority in Europe will be all the greater for it. The only thing I should like to say on behalf of the Government is this: That, whatever happens, we cannot accept a *fait accompli*. That would be to permit defiance of the Treaty of Versailles, which might lead to consequences of the most disastrous kind, and which we cannot accept.

The British Premier's speech was received with great satisfaction in Germany and in England, but with emphatic displeasure on the part of France. The French press was outspoken in its disapproval. M. Briand summoned the foreign newspaper correspondents, and expressed his views without reserve:

Never, never could the French Government consent to German troops entering Upper Silesia. German bands are operating in Upper Silesia, maltreating and arresting Poles. Not all the disorders in that province are produced by the Poles. The French Government could not permit German military forces to intervene in such a situation.

M. Briand went on to say that the British Premier cannot alone take the initiative in authorizing German troops to penetrate Upper Silesia, and that, as a matter of fact Mr. Lloyd George had given no such authorization. He protested, as head of the French Government, that France had done its whole duty in Silesia, and was concerned only to see that the terms of the Treaty of Versailles were carried out, namely that the allocation of the region of Upper Silesia should be determined by the results of the plebiscite. The French Government's only instructions to its commissioner, he said, were to determine, according to the majority of the ballots in the various Communes, which should go to Poland and which should go to Germany. Other considerations, such as concessions to Germany because that country had accepted the ultimatum, or the claims of certain wealthy German mine owners should not enter into the question. What France wished, he said, was to carry out the treaty with justice to all concerned. If France had not prevented the Polish invasion, the reason was that the French troops in the territory were inadequate.

Belgium.—Louvain gave a cordial welcome to Mr. Whitney Warren, the American architect who is to rebuild the splendid library destroyed at the very beginning

The Louvain Library of the war. On the request of Mr. Warren, the University, which had already settled on the ground on which the new library was to be erected, changed its plans and secured a better site in the heart of the city, fronting a beautiful square. Conditions in this newly selected locality will enable the American architect to give unhampered development to the plan he has already made for

the monument which is to take the place of the former building. Meanwhile, even before ground has been broken for the library, books are coming in daily from almost every quarter of the world. They are temporarily sheltered in lofts, cellars, garrets, and private houses, some of them hired for that purpose. During the war an international committee was formed to provide funds and books for the new library. It had representatives in thirty-three countries. It met with the hearty co-operation of 145 educational bodies and of 250 members of learned societies. In Europe and the Americas, and practically throughout the entire world, national committees are at work for the purpose of gathering, cataloguing and forwarding books to Louvain. The United States deserve a special mention. With its usual generosity, it sent to the stricken university entire sets of the publications of its scientific and learned societies and special libraries of the most precious kind and of a highly specialized nature. Two in particular must be mentioned, the splendid Scandinavian library of Professor Uri, and the equally splendid patristic library donated by Miss Emerson. England sent 40,000 volumes on philology, patrology and history. The French Committee is to forward almost immediately all the publications of the "*Ecole des Chartes*," of the "*Bibliothèque des Hautes Etudes*," of the "*Société d'Histoire de France*," as well as valuable books from private collections. M. Nyrop secured for the university full sets of the publications of every learned society in Denmark. Even Germany is willing to fulfil the obligations imposed upon her by the Treaty of Versailles for the restoration of the ruined library.

England.—The losses caused by the coal strike, which has been in progress since April 1, are of the most serious nature. On May 11, it was announced that the Vickers

The Coal Strike Losses; the Outlook Shipbuilding and Engineering Works at Barrow, the largest concern in the United Kingdom, employing 150,000 men, would be forced to close after a week or so, unless by that time, coal mining were resumed. The iron and steel works of the plant had already shut down. By the end of April the total number of non-mining full-time unemployed amounted to 1,865,800, the unemployed working on short-time totaled 1,077,000. The miners actually on strike were computed at 1,200,000. The closing of the Vickers works would greatly accentuate the critical unemployment problem. The number of workers idle in the shipbuilding trade was given as 300,000, and in the iron and steel trade as 200,000. It is estimated that each day of the stoppage of coal mining adds 15,000 people to the list of the unemployed. The strike has held up 1,160 ships, with a total of 1,707,262 tons, in the thirty-six principal ports of the United Kingdom. On May 10 the Board of Trade returns showed a decrease for April of nearly \$90,000,000 in the value of imports and of more than \$160,000,000 in the value of exports.

To the widespread economic unrest and losses in trade

a further element of alarm was added by serious disorders in the ranks of the reservists and military called out by the Government to protect the nation in case of a conflict with the workers. At the naval station at Portsmouth, naval reservists made a demonstration against their further detention in camp. At Aldershot the troops indulged in looting and destruction. At Colchester the soldiers espoused the cause of the strikers. So serious were the disturbances that the War Minister, Sir Laming Worthington Evans; Earl Beatty of the Grand Fleet and Field Marshal Sir Henry Wilson, Chief of the General Staff, were obliged to go to Aldershot. They explained that the Government did not intend to keep them mobilized longer than necessary, but pointed out that discipline had to be maintained, and that any other disturbance would only lengthen the period of service rather than reduce it.

By May 13 rumors that the country would soon see a definite move to settle the strike were plentiful and afforded some ray of hope. Though the rumors seemed based on nothing very tangible, the general feeling was that a better atmosphere existed for a more amicable discussion of the situation. Mr. Lloyd George's admission in the House of Commons on May 14 that there were many points worth looking into in the suggestions offered in many quarters for ending the long-continued and disastrous struggle, created a favorable impression. On May 14 and 15 the Prime Minister held several conferences on the subject with Sir Robert Horne, Stanley Baldwin and other officials. Mr. Lloyd George informed the Commons that the Government was in daily consultation over the various problems and issues called up by the strike. In their speeches in the House, the Labor members laid the greatest emphasis on the question of wages. They seemed for the moment to have lost sight of other issues. This seemed to show that the time was approaching when the Government could feel that its proposals would not be summarily rejected because it did not accept some particular theory of managing the coal industry, like that for instance of a national pool. A growing desire for a settlement of the long-protracted struggle, which is causing much suffering to the miners and to the public, is shown by the appeal made by the miners of one Lancashire pit to the Miners' Federation, asking to be allowed to accept the Government terms.

One of the unexpected effects of the strike was the sympathetic walk-out of dockers in Belgium. At Antwerp, 400,000 tons of coal were tied up as a result of the refusal of the Dockworkers' Union to load coal destined for England. Dispatches from Brussels state that the Belgian dockers intend moreover out of sympathy with the British miners to oppose the loading of coal for England. At Portland, 7,000 tons of American coal were held up by English railwaymen. It had to be unloaded by ordinary dock laborers and when they attempted to move it, further progress was halted.

Ireland.—As was anticipated, Southern Ireland has once more registered its allegiance to the Republic by nominating 124 Sinn Feiners for seats in the Southern

Parliament, Trinity College, Dublin, *Elections, Disorders, Freedom*

always imperialist, nominating four Unionists. The temper of the people is shown by the fact that half the candidates are in prison and many others are "on the run." Amongst those nominated are the Countess Markievicz; Miss Mary MacSwiney, sister of the late Lord Mayor of Cork; Mrs. Pearse, mother of the leader of the Easter uprising; Mrs. O'Callaghan, widow of the murdered Mayor of Limerick; Mrs. Clarke, widow of another victim of the Easter uprising, and Lady Ada English of Ballinasloe. In the North 77 candidates were nominated, 40 Unionists, 20 Sinn Finers, 12 Nationalists, 5 Laborites. In view of these results there will be no Southern Parliament, for the Sinn Feiners, elected by the very fact that they are unopposed, will not take the oath of office. And if an Ulster Parliament comes into existence, it will probably be quite useless, for Orange opponents expect to carry about one-half the seats. All told four-fifths of Ireland is against the Home Rule bill and the majority of this four-fifths is Sinn Fein. This is Ireland's answer to Britain's brutality. What the future holds for unfortunate Erin no one knows. England with her usual stupidity may try to reduce the South to the status of a Crown Colony, thus adding to the difficulties. Meantime honest Britons are protesting vigorously against Lloyd George's policy. Sir John Simon, former Solicitor General, then Attorney General, and for two years during the war Secretary of State for Home Affairs, scores the Premier for his cant and hypocrisy, and the *New Witness* deliberately accuses Lloyd George of trying to raise the religious issue. Viscount Fitzalan, this paper declares, owes his appointment to this desire of the Premier. On April 22 the *New Witness* further declared that anti-Catholic forces in the North were then organizing to form a solid opposition to Catholics before election. "To this end, and in order to counteract that sympathy for Sinn Fein which is steadily growing in Scotland, Highland Light Infantry regiments were ordered to report in Dublin." The paper expresses the hope that this diabolism of Lloyd George or Greenwood will be foiled, but fears a renewal of pogroms. Apropos of the Government of Ireland Act the *New Witness* says:

Although the British Government is aware that the Act is virtually waste paper it is proceeding with the idle farce of trying to give it effect throughout Ireland in the midst of a state of war. The object is purely propagandist, to persuade the outside world that genuine freedom is being offered to a people perversely bent on refusing it. It may be well, therefore, to recall why the Act, even regarded as a measure of self-government within the Empire, is rightly rejected by the Irish people as dishonest, illusory, and insulting. The universal *Sobriquet* in Ireland, the "Partition and Plunder Act," shows how popular feeling has fastened on its essential elements. The very first clause of the Act revolts Irish sentiment by partitioning Ireland on the old principle of "divide and rule" into two confederated

fragments and allotting petty provincial assemblies to each. Rather than admit the right of a majority of eighty per cent to prevail over a minority of twenty per cent, two areas are artificially manufactured, in the smaller of which sixty-five per cent of the inhabitants are to prevail over thirty-five per cent. The intention of the Act is to promote not union, but disunion; not freedom, but subjection. It pretends to contemplate an "Irish unity" in the future while taking every precaution possible against its attainment. The small minority in Eastern Ulster is vested with a permanent veto upon any step not merely towards unity, but even towards the organization of greater freedom by "Southern Ireland," that is, the great mass of the Irish people. The secular principle of governing Ireland through a minority is maintained. In the functions assigned to the two mock "Parliaments" no trace is to be found of any recognition of nationality. Free nations defend their own territory, raise their own taxes, control their own external trade, and make and enforce their own laws without interference. These four elementary functions of government, all exercised by the British self-governing Dominions, are all withheld by the Act from Ireland. They are withheld in detail by special restrictive clauses, fortified by three general clauses. Ireland, with an historic identity older than that of England, appears in the Act neither as one nation nor as two, but as a nameless and amorphous hybrid, split for some purposes into two fractions, but, whether in its single or dual capacity, fettered and impotent.

On May 15 Ireland was aflame with passion; twenty-six people were killed, among them a priest, who was foully murdered by British agents.

Italy.—General elections were held throughout the country May 15, marking the end of a bitter campaign in which there were frequent, and at times bloody,

The Elections clashes between the Fascisti or Extreme Nationalists opposed to Bolshevism and the Communists. In-

tense interest was manifested in the electoral campaign, as all realized that the control of the coming Parliament depended on the result, and that the outcome would determine Italy's future international and economic policies. Everywhere the constitutional bloc, whose main appeal was to Italian patriotism, claimed to have made heavy gains. Two days before the elections, at the Costanzi theater in Rome, Senator Bergamini made an impassioned appeal to an audience of nearly 10,000, urging that it was the country's supreme duty to free itself from the barbarism of Bolshevik Russia through the decisive defeat of the Socialists.

The elections were made necessary by the dissolution of the Chamber of Deputies by royal decree, April 6, as well as by the constitutional precedent which provides for general elections when new territory is added to the State. But a still more imperative reason was to be found in the fact that the Socialists, who had 156 seats in the dissolved Chamber, were believed, both in political circles as well as among the masses of the people, to have a greater party representation than the party's real strength warranted. The former Chamber was composed of 508 members, of whom 189 were Constitutionalists or Liberals; 100 members of the Popular party, often mis-called the Catholic party; 36 Radicals and 13 Republicans. The newly elected Chamber, however, will have a

greater number of Deputies, owing to the annexation of territories taken by the Peace Treaty from Austria. These include the Dalmatian city of Zara, from which Gabriele d'Annunzio, the insurgent leader who held Fiume, accepted a nomination. For a time the Socialists threatened to abstain from any participation in the elections, claiming that the other political parties had deprived them of the right of spreading their propaganda and of reaching the electors. In view, however, of the fact that Premier Giolitti promised them complete freedom of action and that all violence would be severely and energetically repressed, the Socialists reconsidered their decision and put candidates in the field.

On May 16 no definite results of the elections were known. Complete returns will not be registered until May 20, or perhaps later. The Constitutional voters, according to the earlier reports, were less numerous than had been expected. But it seems probable that they will have enough votes to form a large majority, especially in Rome, Naples, Palermo, and in southern Italy. The Socialist vote was noticeably decreased, although in Bologna they returned eighteen candidates against two Republicans, one Constitutionalist, and three members of the Popular party. They recorded some successes also in Milan, Turin and Florence.

Malta.—Royal Letters Patent were read by the Governor, Lord Plumer, conferring a Constitution and the right of self-government on the island and people of Malta. The proclamations

Self-Government were read in the great hall of St. Michael and St. George, in the palace, by the Governor, who was supported by the Archbishop, Mgr. Caruana, O.S.B., Admiral de Robeck, and the Lord Chief Justice, as well as by the governmental, naval, and military chiefs.

The proclamations went into force on May 16, and immediately afterwards the general elections were held for the elections of representatives to the Legislature.

Two matters have been reserved, but with these exceptions the Legislature of the Imperial Maltese Government is empowered to alter the Constitution in whatever direction the needs of the people demand. The reserved matters are the religious and language questions.

Much speculation and not a little discussion have revolved about the religious problem, and certain sectarian agencies with no direct interests whatever in Malta have been intriguing in the matter. But the Letters Patent from London, which reserve these two matters, have laid it down that the fullest religious liberty is to be accorded to all creeds and religions in Malta. A covering dispatch, however, directs that the Legislative Chamber at its first meeting shall declare that the State religion in Malta is the Roman Catholic.

The language reservation regulates the use of both English and Italian, and directs that the native Maltese language is to be used in the public schools wherever it is so desired.

Friar Roger Bacon and Modern Science

JOHN C. REVILLE, S.J.

THE owner of a manuscript of Roger Bacon, the thirteenth-century Franciscan friar whom his contemporaries called "the Admirable Doctor," one of the greatest men of his age, is Mr. Wilfrid Voynich, of London and New York. The book has long puzzled its possessor as well as every scholar who examined its pages. Written in a complicated cipher-code, under which other codes still more complicated seemed to lurk, it baffled every investigator. Its key was missing. The volume came at last into the hands of Professor Romaine Newbold, of the University of Pennsylvania. Assisted by Professor C. E. McClurg, also of the University of Pennsylvania, Mr. Newbold carefully scrutinized these Baconian hieroglyphics. He has not as yet entirely solved the enigma, but from statements recently made both by Mr. Voynich and the distinguished professor himself before the College of Surgeons of Philadelphia, it is evident that we may soon hope for a full disclosure of the long-hidden secret of the cryptograms. Enough, so far, has been done in the study of the manuscript to prove that Bacon, great as he was known to be, emerges from the thoroughly scientific analysis to which his cipher has been subjected, still more of an intellectual giant and an original investigator. To take but one example. It was surmised that the Franciscan friar knew of the principles of the telescope and microscope. Now it seems certain that he actually used these instruments. For a drawing in the manuscript, according to the testimony of Professor Eric Doolittle, is that of a nebula. And Mr. Doolittle declares that the man who made it must have had a telescope, as he correctly depicted features invisible to the naked eye. A legend appended to the drawing states that the object was seen in a concave mirror, and gives its location in the sky. The location is that of the great nebula, Andromeda.

To the intellectual greatness of Roger Bacon Catholics and non-Catholics alike have paid well-nigh unanimous testimony. Humboldt, for instance, calls him the greatest man of his century. That century was the thirteenth, the age of Pope Innocent III and of Dante, of St. Thomas Aquinas, of St. Bonaventure, of Alexander de Hales, Duns Scotus, Albertus Magnus and Vincent de Beauvais. It was Roger Bacon, the Franciscan friar, who, 400 years before his namesake, Francis Bacon, laid down the principles of modern science and of the experimental method.

This follower of the Poor Man of Assisi, born in an English manor house within a year or two of the day when the English barons wrung Magna Charta from John Lackland, had the outlook of the modern, not the medieval scholar. Like his successor, Francis Bacon, he might have boasted that he took all knowledge for his province.

Friar Roger lived at a time when scholasticism ruled supreme in the schools of Christendom. The results it effected both with regard to philosophy and the still nobler science of theology were admirable. Scholasticism produced mighty thinkers. No enemy can deprive it of that glory. But already the germs of decay were at work in the schools where giants like Thomas Aquinas and Albertus Magnus had so splendidly taught an enthusiastic youth. Speculation, often idle and barren, had taken the place of well-established truth. Sophism and subtlety were substituted for sound logic and argument. Facts were cast aside and the authority of a book or a master took their place. Albertus Magnus and Vincent de Beauvais had sounded a warning. Roger Bacon was not satisfied with a mere cry of alarm. He went back to nature and the study of its phenomena. He attacked those who slavishly adhered to the older methods, with a bitterness and intemperance of language, to which much of the harshness with which he was treated was due. He fully recognized the benefits of a genuine scholasticism. But he rightly wished to enlarge its scope and widen its horizon. The demonstration of truth, he thought, should not be confined to outworn formulas. He insisted that the sphere of human knowledge should be widened and asked, not without arrogance in his words, that a greater place should be given to languages, history, applied mathematics and the experimental study of nature and its laws.

He himself could justly claim that he was following the principles he laid down. Latin, then the universal language of the schools, he had not only mastered, he wrote it with an ease, naturalness and elegance, not surpassed until the days of the Renaissance. He read Aristotle in the original Greek, unlike many of his contemporaries who had to rely on Latin translations, some of which had come from the original through Arabic versions. Like St. Jerome he had studied Hebrew, Syriac and Chaldean. To these he added Arabic. The sciences of language and comparative philology must look back to this recluse as one of their founders, just as in the difficult question of textual Biblical criticism, scholars are not ashamed to profit by his suggestions.

The largest field however cultivated by the thirteenth-century friar was that of the sciences. By him the laws and principles of the experimental method were tentatively, at least, codified. His was essentially a scientific mind. For him, knowledge and science had only two foundations, constant and reiterated observation, and reason, not the reasoning of the sophist, but one that adhered in everything to the laws of the strictest logic. His scientific investigations, his relentless logic never interfered with his loyal acceptance of the dogmas of his Faith,

of which, in spite of conflict with superiors and disagreements with some of the great teachers of his times, he remained a loyal adherent. His scientific and doctrinal principles are laid down in the "Opus Majus," the "Opus Minus" and the "Opus Tertium," the second and third unfortunately left in a truncated form. While several parts of the "Opus Majus" deal directly with the sciences, the most striking perhaps is the first treatise in which the author studies the causes of human errors and the obstacles which prevent the discovery and the spread of the truth. The works were addressed to Pope Clement IV, who steadily remained Bacon's protector and friend. Yet Friar Roger was not afraid to expose to the Pontiff the errors both of matter and form which he had noted in the teaching of the schools.

Befriended by a Pope, Roger Bacon was nevertheless sometimes misunderstood by his age and harshly treated by his own immediate religious superiors. The thirteenth century gave the world a noble civilization. Its most characteristic achievements were undreamt of in the days of Pericles or Augustus. Our times have not rivaled or reproduced them. We still wait for another Dante to throw open the gates of Heaven, Purgatory and Hell, for another Robert de Luzarches to build another faultless Gothic nave like that of Amiens. To each age its own characteristic. To the thirteenth, the splendors of thought and the vast synthesis of the Angelic Doctor, to the twentieth, the marvels of applied science, the air conquered, space and time annihilated. God fulfills Himself in many ways. In science Bacon was far ahead of his time. Some of his contemporaries appear to have thought him inspired of the evil spirit. Friar Roger himself was not a man to conciliate his contemporaries. He was a blunt and plain-spoken Englishman. He made enemies. Most controversialists do. He was bitter in his denunciations, not only of scholastic errors, but of loved and eminent scholastic teachers. He spoke respectfully of his old masters Robert Grosseteste and Adam of Marsh, but bitterly assailed Alexander of Hales and Albertus Magnus. He "attacked dead and living worthies tactlessly, fatuously and unfairly." (Henry Osborn Taylor: The "Medieval Mind." Vol. II, p. 486.) He was decidedly temperamental. What is known of his so-called "persecutions," by his Franciscan brethren is known from his own words, and while, as a rule, sincere and straightforward, he may in speaking of his undoubted trials, have unconsciously painted himself as an innocent victim. The author of the "Medieval Mind" (Ibid., p. 488), who like many others is not unwilling to enhance the reputation of Bacon at the expense of his Order and his times, admits that "one is not quite certain how literally to take Bacon's personal statements either touching himself or others." Of the friar's pretended imprisonment of fourteen years, no authoritative contemporary record is extant. According to Delorme ("Dictionnaire de Théologie Catholique" Art. Bacon, Roger) that protracted confinement is a pure fable. That he was put

under some restraint by his superiors is not unlikely. They knew of his bitter controversial tone and his occasional doctrinal errors, errors, which if, unchecked, would have exposed, not only Roger Bacon, but the whole Franciscan Order to severe criticism. In 1260 a general prohibition was passed by the Franciscans against the publication of books by members of their Order, unless these books were revised and censored by the proper authorities of that body. The prohibition was occasioned by the appearance in 1254 of the heretical work of the Franciscan friar, Gerard di Borgo San Donnino, entitled "Introductorius in Evangelium Aeternum." The works of the English friar came under the general law. The censure was not primarily aimed at him.

Dr. Andrew White, author of "A History of the Warfare of Science with Theology in Christendom," a book bristling with historical inaccuracies and misrepresentations, makes Roger Bacon the victim of the theological narrowmindedness of two of his own Superiors General, Jerome of Ascoli and the saintly Bonaventure. But these can be easily exculpated from the charge. Whatever they did to restrain their brother and in condemnation of his suspicious novelties, they did not because they were afraid of any progress in science or experimental knowledge. They were guarding the Faith and the laws of charity. The measures taken against the author of the "Opus Majus" may have been unduly severe. The fact that Roger Bacon wrote so much, that he delved into almost every science, astronomy, chemistry, physics, language and mathematics, that he caught the first dim vision of the great modern triumphs of the flying-machine, the diving-bell, the steam engine, suspension bridges and high explosives, goes far to show that he was not so hampered in his investigations as inaccurate and often biased historians claim. If misinformed contemporaries and over-anxious and suspicious superiors ill-judged and ill-treated the great Franciscan friar, it must be remembered that a Pope, Clement IV, was his friend and protector, and that the Catholic Church proudly considers him as one of her glories.

The Novel and the Romance

AUSTIN O'MALLEY, M. D.

THE difference between the novel and the romance is not easily defined. They overlap; they have many common qualities. At first glance a gross difference seems to be that the novel reproduces familiar present life and environment or setting, but romance either reproduces life strange by place or time and in a strange setting, or creates such strange life and environment, or uses familiar present life in an unnatural or unusual but plausible setting. The romance may emphasize incident while the novel may emphasize characterization, but the reverse often is true; or both may observe a just ratio between characterization and incident.

The novel seemingly is realistic and the romance is idealistic, yet these terms do not differentiate. Naturalistic would be, perhaps, a better word than realistic, because idealism, too, must be realistic to be of any value; nevertheless naturalism and realism are not full synonyms. Naturalism is an intentional conformity to the actual life and environment of the present time. Realism is naturalism, but it is also an actualization of anything, a making of material in art even the supernatural or the ideal, concrete, convincing, emotional.

The realism or naturalism of a novel may be a literal copying of a model, or a copy that brings to sight humor, comedy, tragedy, and a hundred truths which are concealed from the ordinary observer. Apart from the novel, which requires a plot, we sometimes find in good journalism a ploughing up of the surface of life after the manner of a novelist. These journalists make studies for novels as painters make studies for paintings. Campoamor said: "In the drama of creation everything was written by God in sympathetic ink. We have but to apply the reagent, and hold it to the light." The novelist turns upon the page the heat of his imagination and makes visible what was present but concealed. Again, the writer may use actual material, but so arrange and vitalize it that it becomes a new creation, a model that is intellectual and imaginative rather than physical, and express it finally in a realistic manner. In making this model the artist may use the reproductive, the synthetic, the figurative, or the penetrative imagination, yet remain naturalistic. A literal copy of life is interesting as an example of technical skill, but strictly speaking realism as such ends there. If we interpret the model, or arrange it as we think it should be rather than as it is, select certain qualities for emphasis and scumble the remainder, color it by our own style, mood, character, we at once pass from realism into idealism as far as the model is concerned, and thereafter in the expression we apply realism to this idealism. The only idealism worth the looking at is realistic, and the only realism in fiction, as in all art, above photography and the plaster cast, is idealistic. To say, then, that the novel is wholly realistic and the romance wholly idealistic, is not true: both must be realistic, both are idealistic.

To the ordinary man, the clergyman, physician, lawyer, soldier, merchant, life is monotonous, a routine of petty deeds, a dull treadmill of money-getting and paying, of preaching, physicking, pleading, drilling, trading; it never ends; life has no plot. Secondly across this monotony come suffering, injustice, crime, death, and other real or apparent evils. Now the novel can produce this life literally for us; hunt for trouble to add to what we already have enough of in all conscience, as if to distract us from deep pain by raising a cutaneous suffusion. Again the novel may reproduce this life for us, but show us a character that bore it with fortitude, and so indirectly edify us into nobility; or it may present another character who yielded basely, and thus repel us

into contrary manliness; it may lovingly lay bare the incongruities of this life, and so laugh us into good humor; add the more distant friendliness of comedy and make us practically shamed of our weakness; satirize it, and fill us with the comfort of justifiable indignation. The novel may present this actual life to us almost dramatically, or dilute it with the comment of Thackeray or Meredith; be fertile with charity, or arid with cynicism; it may see the world through a mist of tears, or lit with June; superficially with the shallow eye of youth, or profoundly with the deep eye of age; a hundred novels a hundred changing views, but all reflecting the life of everyday in our own town—*quidquid agunt homines, nostri est farrago libelli*. This is the novel.

At times, however, we wish to leave all this marred and clumsy world behind us; to piece out the imperfections with our thoughts; to drift away to the lovely island of Magh Mell, incomparable in its haze, and meet our lost youth again; or to sit slumped and gray-bearded under the library lamp, cigar gone cold, while we pray quaking on the Spanish Main as the shrieking hurricane is trampling out the stars. That is romance.

As soon as the towns began to grow big and ugly at the beginning of the nineteenth century, as an effect of preventive medicine, the poets turned to the love of nature, of flood and field. That feeling of recoil from the coarse city sends some men into monasteries, makes others bury their heads like ostriches in the sand of a university, drives a few to live among the primitive people, urges others to attempt a reformation of the world by impractical means; but it is part of the spirit of romance, which is also the desire of the explorer, the spirit of the frontier, a wandering from the trodden highway into the pathless wilderness. When the trail into the wilderness has become a hedged road, romance abandons the place to naturalism. Three generations ago the Susquehanna was romantic; it grew accustomed to the fungoid towns, and romance moved westward to the Mississippi. Soon the great river became commonplace, and romance went out to the purple haze of Arizona. So it flees westward before the marching villages, until now it is flitting beyond the Pacific. Often, however, it surprises us by appearing on North Main Street or in our own kitchen; it wears chain armor made in Toledo in Spain or a suit or shoddy made in Toledo, Ohio, and commonly it moves more naturally in the modern cloth. A romance set in the Middle Ages is likely to wear its armor and manners as a descendant of many tradesmen, wrapped in a tin corselet and foolishness, strutting as the Most Worthy Grand Knight in a Pythian parade.

At first sight one might think there is more chance for the exercise of the imagination in romance than in the novel. Romance gives to airy nothing a local habitation, but the novel merely rearranges our neighbor's deeds. The noblest exercise of the imagination, however, is in intuition, and there is as much play for that

power in Boston as in the Forest of Arden. Some critics sneer at romance; of its characters they say their faces are of wood, and their stomachs are filled with bran. This is too often true, but the argument is *ex abuso*. All that is noblest in the history of the world is a striving toward the ideal, and this is the aim of the highest romance.

As man is more valuable than what he does, since the cause transcends the effect, characterization is a higher form of art than action. Indeed, incident which does not proceed from the character is mere rudimentary fiction, a spinning of yarn. Now, in romance, as strangeness in itself is a satisfying asset, there is a temptation to rely on incident alone to the scamping of the far more difficult work, characterization. No reason, however, can be advanced to prove that a character in romance may not be as vital and individualized as any in naturalistic fiction. Shakespeare's romantic characters are actual men and women.

Romance is opposed to the commonplace, but so is the novel; romance avoids the commonplace by walking away from it, the novel avoids it by absorbing or elevating it in the search for final causes. Romance is satisfied with the probable, the novel strives to attain to certitude. Certitude is a perfect acquisition of truth, probability is an imperfect but satisfactory attainment of it; in fiction probability is merely plausibility.

Bayne ("Essays") said: "The novel is scientifically definable as a domestic history, in which the whole interest and all the facts are made to combine in the evolution of a tale of love." Balzac alone confutes this "scientific" definition by five successful novels which ignore love, "César Birotteau," "Le Curé de Tours," "Une Ténébreuse Affaire," "Le Cousin Pons," and "Les Pay-sans." Like these was the first great English novel, "Robinson Crusoe." Love interest is not essential to the novel, but it certainly is a popular theme therein. Genuine, rational human love between man and woman, which at times rises to the nobility of charity, is very

rarely found in prose fiction because the novelists do not attain to this height; but the disease that mimics love, as a Negro's leucoderma imitates pathologically the whiteness of a Caucasian, is always with us. It is pandemic; likely to attack males from fifteen to seventy-five years of age, and females from fifteen to forty-five years of age.

A marriage of sentimentality, the common material of the novel, is set forth as a good and beautiful condition. Love, a real union of hearts, is possible but very rare; and when it does exist it is nine-tenths reason and one-tenth sentiment. It is a rational tribute of admiration to virtue and merit, not a feeling. Sentiment, on the contrary, is a physical force commonly, an affection of the sensitive appetite, a mode of the interior man which is immanent and does not communicate good to another. All good is diffusive of itself, it takes two to be good. In sentimental love we love ourselves, never another; we delight in the passion because we please ourselves thereby, not another. It is a gratification of the sense of touch, a feeling literally, which is soon sated and repelled by a single object, especially when that object fades, or grows physically repugnant. Hooker said, "The love which is the best ground for marriage is that which is least able to render a reason for itself." Here Hooker was not "judicious." Such a marriage has not one principle of stability in it.

Sentimental love can be a tragic passion, but its very intensity soon burns it out, and therefore unfit it for the perpetual indissoluble contract which marriage is. Novelists, however, generally teach falsely that love is involuntary, uncontrolled by reason and will; that a sense of duty has little effect upon it, that we are desolate wanderers about the barnyard of the world, like stray chickens in the rain, until at last we see the foreordained heart, and with one glad ultimate peep we slip ecstatically and inevitably into this waiting coop. It is just that doctrine, that love is irrational, necessary, which makes the indissolubility essential to marriage so hard.

Ignatian Centenary and the Counter-Reformation

JOSEPH HUSSLEIN, S.J.

LUTHER'S rejection of the Catholic Church at the Diet of Worms marked the formal beginning of the Protestant Reformation. The wounding of the future founder of the Society of Jesus, the gallant Spanish officer Ignatius, at the defense of the citadel of Pampeluna, on May 20, 1521, hardly more than a month later, is an incident of hardly less importance in the history of the so-called Counter-Reformation. The reading of the lives of Christ and the Saints during the long hours of his convalescence, when his favorite romances could not be obtained, was the turning point in the career of the brave soldier. Henceforth he determined to emu-

late, with all his former valor, the heroic struggles of the warriors of God. Providence was thus gradually preparing him to become the pioneer leader in this great movement.

Curiously enough, the very period, four years previously, when Luther nailed to the door of the old castle-church at Wittenberg his ninety-five theses, that were the first premonition of the Reformation, was also the year when Ignatius suddenly found himself severed from his former connections and took up his profession of arms. This was the first link in that long series of events which, by God's grace, was to lead to his perfect

conversion and make of him at last the glorious champion of the Church which Luther was even then relinquishing. Yet interesting as these coincidences are, they must not lead us to accept the view, long entertained by Protestant writers, that the establishment of the Society of Jesus was but intended as a mighty counterblast to the Reformation. Such indeed proved to be the event, but such was not the purpose that led to its foundation.

A careful study of the life of Ignatius and of the constitutions written by him for his Order makes clear that his mind was not in any way preoccupied with the Lutheran revolt. His first objective was not Germany, in the throes of the Reformation; but Palestine, in the hands of the infidel. His whole thought, in fact, was set upon Christ alone, his Divine Leader and the Holy Land. Had the Reformation never taken place, the motives constraining Ignatius to establish the Society of Jesus would have existed just the same. They were all to be found, fifteen centuries before, in the burning letters of St. Paul, written from a heart enamored of Christ. To fashion men in whom Christ Himself should live, in whom His work should be continued upon earth, even as He accomplished it, so far as humanly possible, was the sum and scope of the Ignatian plan. With a handful of such men, incredible as it appears, he actually leavened the world.

Although the direct and uncompromising antithesis of the Reformation, the work of Ignatius was entirely positive. It began with the Scriptures and the traditions of the Church from Apostolic days, and it was based essentially upon absolute fidelity to Christ and a strict, though entirely loving obedience, to His slightest orders.

Christ had clearly stated that He would build His Church upon Peter; to that Church Ignatius would adhere without question. Christ had given to Peter the keys of His Kingdom and the commission to feed His lambs and His sheep, to that authority Ignatius would bow without any hesitation. Christ had solemnly enjoined on everyone: "If he will not hear the church, let him be to thee as the heathen and the publican," loyalty to Peter and to his faithful Hierarchy was to be the test of loyalty to Christ: "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me;" Ignatius, therefore, would place himself and his new Order entirely at the command of the Vicar of Christ. What greater contrast could there be than between this ideal and the spirit of the Reformation, whose essence was the rejection of that very authority so solemnly conferred by Christ on Peter? Enflamed with a common zeal and a heroic devotion to the selfsame cause for which Christ had come to earth and died upon the Cross, Ignatius and his companions entered the field for the spiritual conquest of the world. The manual of arms which he gave them was the wonderful book composed by him under the guidance, almost visible, of the finger of God, "The Spiritual Exercises."

It is true, indeed, that the Catholic Reformation, in which Ignatius was to take so signal a part, had in a way begun long before the Protestant Reformation, but it now assumed a new intensity. To speak of it as the "Counter-Reformation," a term first used by Protestant historians, is hardly accurate. No one, however, will deny that a special stimulus for Catholic zeal was given by Luther's bitter attacks, and his vain attempts to bury the Church under a very mountain of abuse and calumny. Deadening, moreover, as the first results of the Reformation were, they were later followed, in Germany at least, by promotion of education, literature, historical work and publication of patristic writings on the part of the Reformers that made Catholic emulation imperative. Here the Society of Jesus, introduced into Germany through Canisius, proved itself the providential means to meet the needs of the hour. Its schools for rich and poor, its colleges and the seminaries in its charge helped gradually to transform the entire situation. The change that now took place is thus described by the Protestant historian Adolf Harnack in his "*Lehrbuch der Dogmengeschichte*":

How can it possibly be denied that Catholicism, from the time that it gathered its strength for the Counter-Reformation . . . stood more than a hundred years in closer contact with the progress of the times than Lutheran Protestantism? Hence, too, the transition of so many Protestants, especially learned Protestants, to Catholicism down to the days of Queen Christina of Sweden, and even beyond that time.

From its very beginning the Society founded by Ignatius had, by the grace of God, everywhere proved itself a tremendous power for good. Though but few in number, those first companions of the Soldier-Saint were soon heard of in every land. "They had carried the Gospel to Abyssinia, India, and China, the ends of the known world," says the Rev J. H. Pollen, S.J. "They had faced and fought the most redoubted heretics; they had preached to the poor and tended the sick in the darkest purlieus of the manufacturing cities." All this they had accomplished before their colleges had as yet begun to spring up with marvelous rapidity, to become the new centers of learning, the fountains of purest Gospel teaching, and the radiant hearths of Christian devotion throughout the civilized world.

It is far indeed from my purpose to ascribe to the Society of Jesus alone the glory of the Counter-Reformation. It was but one of many factors that contributed to that fulness of Catholic development and that intensity of Catholic zeal which characterize the period of religious revival that begins to attract our attention in a special way during the pontificate of Pius IV, about the year 1560, and extends over almost an entire century. With the close of the Thirty-Years War much of the original fervor had died out, although the Church never failed at any time to produce its legions of saintly men and women. In that sense the work of Catholic reformation is always continuing, even as the effects of original

sin are always manifesting themselves anew in the faults and defections of individual members. Such conditions are due, not to her teachings, as Luther mistakenly held, but precisely to the neglect of them.

Erasmus was not wrong when he repeatedly described Luther's revolt as "a medicine" for the future health of Christendom. "God grant," he wrote to King Ferdinand in 1522, "that this violent and bitter medicine, which as a consequence of Luther's apostasy is convulsing the world, like a body pained in every part, may have a salutary effect towards the recovery of Christian morality." That sickness was not unto death, nor had every limb been stricken by it. The quickness of the recovery shows how sound the life of the Church remained. The Counter-Reformation is indeed one of the most glorious facts in Catholic history, comparable only with the spiritual conquest of the world by the Church in the days of Rome and again with the reconquest of the earth by that same spiritual power in the centuries of the Barbarian invasion. Perhaps we might add to these, in a lesser degree, the sureness with which the Catholic Church outlived each recurring heresy that seemed to the men of its days to have obliterated her forever from the earth. So, too, materialism, in modern days, believed most firmly it had accomplished this impossible task, but like Luther was soon forced to realize that it had miserably failed, as all must fail who lift their hand against the work of God. Were the Catholic Church the work of man she would long ago have ceased to be.

To understand, therefore, how sound was this perennial life at the heart of the Church we need but recall the rapidity with which new religious institutions sprang up in the very years following Luther's appearance at the Diet of Worms. In 1524 the Theatines were founded; in 1528 the Capuchins came into being, and in the same year the Clerics Regular were established by St. Jerome Emiliani, to be known as the Somaschi; in 1530

the Barnabites arose and in 1534 the Jesuits. To these we may add the reforms of St. Teresa and St. John of the Cross. Who has not heard of the work of St. Francis de Sales, or of St. Philip Neri and St. Vincent de Paul in those later days of this great Catholic revival when it had already reached its full maturity? Who does not recall the fecundity with which France now begot her Religious Congregations? Who has not heard of the long line of illustrious and holy Pontiffs that graced the Church at Rome? Among the Catholic laity there shone forth a very galaxy of great men and women. Heroic sanctity abounded at home and the blood of martyrs drenched the virgin soil of distant mission fields. The single name of St. Francis Xavier shines out more gloriously from the pages of history than the baneful splendors of an Alexander, a Caesar or Napoleon. The triumphs of Xavier were won without the flutter of a flag or the tread of an iron heel, that bring havoc and death to conquered races. He sailed to new worlds as the messenger of God; he came and saw and saved.

Who, then, could begin to recount the works of the Catholic Reformation? The illustrious names of saints and scholars that crowd the Church's annals in Spain alone, during this single period, would suffice to crown with splendor any epoch of the world's history. Far be it from us, therefore, to attribute to St. Ignatius and to his Order alone the success of this great Catholic revival which, with some slight exceptions, was universal as the Church herself. The supreme merit of the Society of Jesus was that it heroically served as a helper in this wonderful renovation of the earth by the power of the Spirit of God, and that it steadily held its place in the van of the great movement that brought no "New Evangel," but fearlessly and firmly, with sacrifice and prayer, carried on to all nations the old, old Gospel entrusted by Christ to His Church, so many centuries ago, in distant Palestine.

A Domestic Missionary Opportunity

FLOYD KEELER

IT is only within the past few years that our country has been so classified by the Canon Law of the Church that it is no longer legally a missionary region, but in point of fact it is still a vast missionary field so far as the Catholic Church is concerned. With the exception of a very few small settlements here and there, not a parish is to be found in the country in which there are not a large proportion of the population outside the Church, in many instances by far the major part of it. Consequently every parish priest in our land realizes that he is set down in the midst of a missionary field, and that he is charged in a special way to keep before his mind, the Lord's words, "*alias oves habeo.*"

We are accustomed to divide the population of the

country roughly into Catholics and non-Catholics. Sometimes we use the term Protestant in place of non-Catholic but it is no longer an accurate designation for large numbers of our fellow-countrymen. Many who live within the geographical bounds of our parishes are no more Protestant than Catholic. Strictly speaking a Protestant is a member of one of the sects that arose at or subsequent to the revolution of the sixteenth century, and more than half our people profess no such connection. Most of them have inherited a certain amount of Protestant belief, but as each succeeding generation gets further and further away from "church affiliation" this becomes more and more nebulous until at last it is a mere tradition concerning certain things in the past, and

is not conceived as having any bearing on conduct whatsoever. This condition has arisen from no profound distaste for religion but from the failure of "the churches" to provide anything worthy of religion. Many people who profess no church connection offer as their reason for being outside that there is "no religion" in them, and that they feel they can "worship God better" elsewhere.

I have been struck with this state of affairs recently in reading non-Catholic works of two different sorts, which show very plainly the cause of this failure. One of these, a book entitled "Six Thousand Country Churches," a survey of conditions in rural Ohio, frankly admits the breakdown of religion as it has been presented to the people of those parts, and ascribes the difficulty largely to the overlapping of various sects and to the ignorance of a majority of the preachers. Many of these country ministers, this report avers, have had only three or four grades of common-school education, while their standard in every direction is correspondingly low. Emotionalism has been allowed to run riot, and the psychological and physiological effect of unrestrained emotion in their "protracted meetings" can better be imagined than described. Yet for the most part these communities have absolutely no "leadership" except by men of such character as we have described and whose chief aim is to work up these frenzied states in religion.

The remedy proposed by the authors of this book is the "federation" of the different sects of a given community, gaining thereby less overhead expense in the upkeep of material equipment, and enabling the community to pay an adequate living wage to an able minister, instead of the starvation pittances often allowed the incompetent men who now serve the various denominations. It is supposed that these more able ministers, men of respectable education and high moral principles, will be able to bring back the moral tone which is so sadly lacking. But they do not seem to realize how absolutely lacking in a firm foundation for such advance is the teaching which these men have received in their theological schools and with which they are filled in their religious press. This has been brought to mind forcibly by the other piece of reading to which I referred. The first number of the *Journal of Religion*, issued by the "Divinity Faculty and Conference of the University of Chicago", has just come to hand. This magazine, which succeeds the *Biblical World* and the *American Journal of Theology*, may be considered as representing the last word among the "intellectuals" of Protestantism, and so to command whatever respect learning may entitle it to have. And herein is the hopelessness of Protestantism, and the opportunity for a magnificent apostolate through the ordinary routine of the life of our parochial clergy.

The articles in the *Journal of Religion* all breathe a spirit of thorough-going materialism. There is no supernatural outlook, and all problems are dealt with from

a frankly humanitarian point of view. Hedonism is taken for granted as the only possible philosophy of life, if there be a "life of the world to come" it means nothing to them but some possibility of existence somewhere in the outer confines of space, and under conditions of which they know nothing. One of the articles, "The Significance of Jesus' Hope," written by Charles Henry Dickinson, "Director of Religious and Extension Work, Calhoun, Alabama," certainly knocks from under his readers all "hope" and any "significance" that might be found in such small bits of real Christianity as they may possess. In the first place, Jesus is to him a mere human enthusiast, "mistaken both in the nearness and the manner of the coming of God's kingdom on earth." Nor is there anything to be expected worth while after this world. "It is not heaven that we are working for, or can work for, but the earth as he [small letters used all through] foresaw it." And this substitute for the "new earth" of Our Lord is to be brought into being in some unaccountable way, for while it would seem to a Catholic that there must be some sort of organization to bring about even these purposes, we are gravely informed that "no utterance of [Jesus] which meets the test of authenticity . . . mentions the church." In another place the author speaks of "the wild exaggerations of the gospel reports." So there with one sweep is thrust aside, Church and Bible, Divinity and, one might almost say, historical humanity of Christ. Is it any wonder that another article in this same magazine is entitled "The Religious Breakdown of the Ministry"? What else can a ministry do, when it is being hung up by the ends, so to speak, with no support in the middle? This writer recognizes it, and he tries to find his way out of the muddle by urging his fellow-ministers to take up really religious problems. He says they are afraid of them, and it is no wonder. A butcher might well hesitate to remove an appendix, and these men know both their utter incompetency and their lack of authority for their religious leadership.

It is because of this condition, and because there is only one organization which is standing amid the ruins; because men in their search for truth are beginning to look towards her, that I am placing these facts before our clergy and people. The average parish priest has far too much to do to keep up with the vagaries of Protestantism. It is part of my work to do so, and I wish to share the results with those who have been charged with the duty of hastening the day when all shall recognize the "One Fold and one Shepherd." I am not pleading that our clergy should undertake any additional duties. God forbid! They are breaking under the load of really unnecessary burdens which they have been allowed to bear now, but I am pleading for a larger use of the laity in bringing about that contact with the non-Catholic population which is necessary in order to show them the truth as the Church has received it. Save in rare instances the priest is not so circumstanced that he

can directly seek out the non-Catholics. And the non-Catholic has an inherited timidity about seeking the priest. The wonder is that so many overcome the obstacles in the way and do it. But our laity should be kept keenly alive to their duties, and their privileges in the matter of bringing the Church and her ways to the attention of such "men of good-will" as they meet in their business and social relations. There is little danger that they will develop into that unctuous, "Brother-are-you-saved?" type which used to characterize some Protestant denominations. But even that is better than being ashamed of one's religion. If our best men, members of the Knights of Columbus and the Holy Name Society, for example, the pick of our parishes, realize that their priest wants them to go out and be apostles, if they are made to understand the hopelessness of Protestantism to give its devout adherents what they want, if they realize how completely its ministry falls down in a crisis, and how the millions of "unchurched" are unchurched not because they do not feel the need of religion but because having asked bread they were given a stone, they will respond in a way that will cause astonishment. I feel very strongly on this point, for I view it from both sides. As a High Church clergyman I felt the limitations of the priest's office, and viewed things from the priest's point of view. As a Catholic layman I see them from the other side. It comes to comparatively few to have such experiences, and I am most anxious to use the experience that I have had for the benefit of God's Church and to the advancement of His greater glory.

Our American Catholics are awakening to a sense of missionary responsibility both as regards home and foreign lands. The Hierarchy have appointed a Board of Catholic Missions which will soon be giving us a comprehensive view of the needs of the missions, and offering a nation-wide plan for meeting them. The Catholic Students' Mission Crusade has already enrolled over 25,000 of our young people in active missionary endeavor. They are keen and alert to opportunities for missionary enterprise and are a missionary force which needs but little encouragement to be most effective. As these young people go out into their life's work they will expect that the enthusiasm engendered in their scholastic days will be kept up and stimulated and they will be glad to take advantage of opportunities for continued missionary service which will enable it to be kept up.

We must not neglect "them that sit in darkness and in the shadow of death" in heathen countries, but we must also have a care for our own lest we be reckoned to "have denied the Faith and [to have become] worse than an infidel." The harvest indeed is great. We cannot leave it all to the priests, but under their leadership the younger generation of the laity especially, can accomplish great things and hasten the time for which hundreds of thousands are praying daily, when we shall make America Catholic to the honor and glory of God and under the patronage of His Immaculate Mother.

COMMUNICATIONS

Letters as a rule should not exceed six hundred words.

The Pilgrims and the Puritans

To the Editor of AMERICA:

It may be interesting to the readers of AMERICA to know that there is a court decision in the matter of Pilgrim and Puritan in the Massachusetts courts. In 1907 there was a Puritan Trust Company, in Boston, and when the announcement was made that a new trust company was to be called the Pilgrim Trust Company the officials of the Puritan Trust Company went into court and represented that the words Puritan and Pilgrim were so commonly accepted as of synonymous meaning, and were so closely associated with each other that confusion would inevitably arise in the minds of people; so they asked for an injunction against the proposed name. The result of the court procedure was that another name was adopted for the new trust company.

Surely if they do these things in the greenwood in Boston, the rest of us can scarcely be expected to do otherwise. Pilgrims and Puritans are all the same for ninety-nine out of every hundred and more of the people of this country. Some of them came over in 1620, some of them in 1630 and some later. They are just the English people who came to New England.

Some years ago when they asked President Roosevelt to make a formal address for one of their celebrations in New England a few persons were shocked to find that he made no distinction between Pilgrim and Puritan, but he insisted that his address should be published as he delivered it, for he said that the people of the country would understand it better that way than with nice distinctions that might satisfy a few of the meticulous but would be quite over the heads of the reading public generally. Some time, I suppose, we shall insist that people must not talk about the sun rising or setting, because that is a mistake, and about that time it will be understood that Pilgrim is one thing and Puritan another.

JAMES J. WALSH.

To the Editor of AMERICA:

Mr. Lendrum, in AMERICA for April 30, does me the honor to recognize my assertions on the Pilgrim-Puritan controversy. By my statement that "Dr. Walsh's contention that the Pilgrims were really Puritans is substantiated" I meant that the erudite doctor does not recognize any difference between the two, but is disposed, judging from his written assertions, to put the two sects in the same boat. Both, generically, are Puritans. Calling the Puritan pilgrims who arrived at Plymouth in 1620-1, by the name of Pilgrims (in a proper sense) is decidedly incorrect. To designate them Separatist-Puritans, or Nonconformist-Puritans would be more proper.

Eliminating the meaningless term, Pilgrims, then, as applied to the delegation who arrived on the Mayflower, I would have them classified as a dissenting Puritan sect, disposed to strike out on their own account. I will concede to Mr. Lendrum that Dr. Walsh's article, "The Pilgrims and Popular Education," the cause of the war of words and ideas, is rather inapt. The doctor should have differentiated more in his article. But Dr. Walsh's views of New England history are decidedly original—peculiar to himself and the New York atmosphere. I suppose we must await the time when his versatile judgment will point out to us the historian, who properly conforms to the doctor's opinion on New England subjects.

The Puritan pilgrims at Plymouth did not "establish schools in every little town and hamlet;" neither did the Puritan pharisees at Boston. Gin shops, breweries, distilleries and strong-water retreats were, next to the establishing of churches, of more moment to both sects. It was well on to the last years of the seventeenth century before the education of the young in the Colonies was largely considered.

Mr. Lendrum's assertion that the Separatists who landed at Plymouth were not Puritans, will not hold water, for the fact is that careful and truthful historians of their period insist on calling them Puritans. Mr. Lendrum wants to know why I call him "a defender of the Pilgrims." I have to apologize to the gentleman for using the word "defender" instead of the term, exponent. In the controversy, Mr. Lendrum has proved to be not only an able defender of the Puritans at Boston, but has also proved a good exponent of the Puritan pilgrims at Plymouth.

At this present stage of the controversy I have to admire Mr. Lendrum's courageous stand in upholding the Puritan influence at Boston; his arguments are couched in fine Bostonese. I suspect he must have been drinking at the founts of learning within a ten-cent carfare of Beacon hill, at some earlier period. I regard Dr. Walsh as a cosmopolitan, not subject to a narrow environment. For that reason, he is inclined to generalize in his statements. Here is my conclusion as to the point at issue: The Puritan pilgrims founded Plymouth in 1620-1, but did not establish schools immediately. The Puritan pharisees founded Boston and Harvard and were the first to show the Indians the bad habits of Englishmen. The Separatist-Puritans in the Plymouth colony ran a close second.

Lowell.

GEORGE F. O'DWYER.

To the Editor of AMERICA:

Although I am young in the Church, I have been led to believe that the distinctive traits of Catholic culture and Catholic controversy are tolerance, courtesy, regard for the opinions and feelings of others, even adversaries, and, above all, a loyal and unshaking reverence for truth. These traits are lamentably absent from the letters which Dr. Walsh has written in this Pilgrim-Puritan controversy. It would be a matter of no concern, even an impertinence, to mention these deficiencies in an ordinary man. But Dr. Walsh is not an ordinary man. Nobody is more firmly convinced of that fact than himself, and he is not slow to assert it, seasonably and unseasonably. He does, indeed, occupy a position of importance as a teacher, writer, lecturer, and general factotum of Catholic propaganda. He is the President of the new American Catholic Historical Association, and as such, presumably, represents the spirit and purpose of American Catholics in the domain of historical research and discussion. In all these capacities, Catholics, and particularly "young" Catholics like myself, have a right to expect and demand of him that he shall embody, for the time, at least, the virtues and values of the great communion to which he belongs. He is at perfect liberty, if he is so inclined, to become the champion of the Pilgrims and the Puritans, and to call them synonymous, history to the contrary notwithstanding. But for the love of truth and sweet reasonableness, let not so paramount a luminary dim its luster by emanations like that in your issue of April 9, wherein the learned Doctor takes the opportunity to call all men who differ with him, and especially a young man from the Pacific Coast, "fools and inferiors," for presuming to argue with him. I am at least old enough to have learned that the invariable badge of true scholarship and profound knowledge is humility and modesty, and as I contemplate the Doctor's attitude and expressions in this correspondence, I understand, as I never did before, the difference between authority and authorities, and between dogma and dogmatism.

His tone of arrogance and petulant temper, with the exhibition of offensive personality, renders further remark on my part entirely impossible. When a man has provoked an argument by questionable statements of historical facts, and then finds it necessary to escape the position in which the exposure of his errors has placed him, by a resort to insulting epithets and gratuitous condescension, it is an end of the argument among

self-respecting gentlemen. Such tactics are conclusive evidence, to most people of discernment, that the man is either dishonest in his method of reasoning or cowardly in his method of meeting opposition, usually both. In such circumstances, it is "a waste of patience and Christian ink" to prolong the discussion.

Seattle, Wash.

DUDLEY G. WOOTEN.

Jews, Flivvers and Catholics

To the Editor of AMERICA:

If your editorial on "Jews, Flivvers and Catholics," in AMERICA for May 7, would only sink into the Catholic mind and arouse our 18,000,000 Catholics, what an awakening would follow! You ask, "What is the source of the Jew's power?" and, "Why does not the average Catholic imitate him?" I believe the answers lie in the fact that the philosophy of the Jew is, "Do! Do something! Be something!" while the practical policy of the Catholic is, "Don't! Don't do anything! Don't be anything!" The social principles of the Jew are cooperation and fellowship. Dr. Austin O'Malley, in the pages of the *Catholic World*, years ago said: "There is as much cooperation amongst Catholics as in a boiler explosion."

To secure the end so much desired we must bring about cooperation amongst Catholics. This can be secured only by first establishing mutual confidence. An element of distrust exists between churchmen and laymen, that has no more justification for its existence than the wildest chimera. This distrust promotes lack of appreciation of each other. It is, moreover, a well-known fact that a talented Catholic will receive more appreciation for efforts distinctly Catholic, from non-Catholic sources, than from Catholic sources. This distrust leads to lack of vision, and to commonplace ideals. We exalt mediocrity, and we glorify little men.

The need of the day, and at no period in history has the need been more pressing, is big men. We have a wealth of material for the making of big men and women. But we must bring this material together, and give it opportunity to develop.

New York.

M. J. O'CONNELL.

A Catholic Drama League

To the Editor of AMERICA:

During the week ending May 7, the Drama League of America held a convention in Chicago. Readers of AMERICA who have read and profited by the articles of Mr. Daniel A. Lord, S.J., on the community theater, the "Little Theater," the parish and home theaters, will be interested to learn that it was declared at this convention, that "the little theater has come into its own and is the remaining hope of the spoken-drama."

Mr. Maurice Browne, who founded the Chicago Little Theater, spoke before the Drama League at one of the sessions and denounced the Chicago theater-goers for their non-support of his little theater movement. He said: "You would not listen to me ten years ago when I prophesied this very thing, the salvation of the art of the theater reposing in the little theater." Mr. Stuart Walker spoke the same afternoon, as did several others interested in the welfare of America's drama, and the key-note of the whole convention was art, in its pagan sense, for art's sake, not for purposes of uplift. Mr. Walker scoffed at the "uplift" ideal in drama; Mr. Browne declared that "uplift" was profane in the art of the theater, where one acted for the pure joy of reflecting life itself! A young member of the Drama League with bone glasses and tousled hair and a dog-eared volume of "The Passion Flower," was overheard to remark to his young friend: "That's the idea! Let us reflect life just as we see it and as others see it, in all its sordidness and grossness, for that is truth!" "Say, you don't talk like

a Catholic," remarked his companion, "I always thought you Catholics were sort of prudish about your play-going!" "Oh, we are getting over that; we are in fact too narrow about it: we should not be orthodox when it comes to art and especially drama." Remarks like the foregoing give us food for reflection.

If we had a network of little theaters, fostered by a Catholic Drama League, from Seattle to New Orleans, playing only "orthodox," decent, suitable dramas, would it kill theatrical art? Catholics, as a body, are devoted to the theater, as is clear from the fact, that Holy Week has become proverbially known throughout the American theatrical world as "the worst business in the year." Why is it that we make so little use of our opportunities? Have we done anything to put in practise Mr. Lord's suggestions for developing Catholic community theaters? Have we given even scant support to struggling parish organizations or amateur dramatic clubs which are often not so impossible after all?

The Drama League, fostering plays by Ibsen, Turgenev and Brieux, is growing. The little theaters under its fosterage are growing; Catholics are joining the movement, because they have talents which seek an outlet, because they get gratuitous training, because they find in it a field for the realization of their ambitions; they are appearing in plays by Ibsen, Turgenev, Brieux and Shaw, for, as Matthew Arnold feelingly observed: "the drama is irresistible."

Mr. Schmitt, in *AMERICA* for April 2, wrote an eloquent appeal for a Catholic Artists' Gild. Are there not enough artists and lovers of the arts, amateurs in the best sense, who are sufficiently interested to form a gild for the upholding of Catholic standards, as Mr. Schmitt suggested, and for the dissemination of art fostered by the Church? Since art is universal, why draw the line at religion? If Jews, and Protestants, wish to join under the standards of Catholic esthetics, integrity and honor, as opposed to the false standards of vice and corruption to which modern art is tending in its reckless quest for "truth," why not admit into Catholic art circles all seekers for the beautiful, the pure, the ideal? It may come to pass that this "irresistible force" and factor in social life will not be realized until it is too late. Would it be practical to have a Catholic Drama League? Would it be feasible to develop the artists' gild idea set forth by Mr. Schmitt, into a coordinated ideal of art suitable for Catholics and *representative* of the Catholic Faith? Would a coalition of those interested in kindred arts be a vital step under Catholic Welfare?

Chicago.

CECILIA MARY YOUNG.

Motion Pictures and Censorship

To the Editor of *AMERICA*:

A very instructive article on "Motion-Pictures and Censorship," contributed by Condé B. Pallen to *AMERICA* for March 12 says: "There can be no doubt of a much needed reform, but how is that to be brought about?" Charles A. McMahon in the March number of the *N. C. W. C. Bulletin* tells us: "The producers are thoroughly alarmed at the nation-wide protest against unclean pictures," but "object to any proposals for regulation and supervision of motion-pictures from without." The militant Dearborn *Independent* in one of its recent issues asserted that local theater men are constrained to accept from the big producers just what the producers consider money-makers. Rightly or wrongly the *Independent* went on to say that these producers are determined that the greatest demand on the part of the theater-going public is or shall be for that which is immoral.

We know that the greatest percentage of our people are good and pure. Let them be the censors. As Mr. Pallen says: "We do not want prudery to usurp the throne of common-sense in

our zeal for screen-reform." Let the people through their Federal representatives demand the enactment of such Federal laws as will give the local theater men the chance to know what they are buying for their people. Let the law require that each and every scene of each and every act or reel be photographed, pasted into booklet form and sent out for inspection to each and every prospective film renter. Given such a law the people will do the rest. The motion-picture man in the home-town will then not be able to excuse his immoral show by saying, that it was advertised in this or that big city paper "as a grand play," or, "so many people had told him it was all right."

Leave it to the people, with the aid of such a law, to put the immoral show man out of business. The people go to the motion-picture show-houses nowadays to take a chance at seeing something good, not to see something bad. I am giving the beautiful pictures of the Catholic Art Association regularly, and the non-Catholic population wait for my entertainments and crowd the theater-house to the doors, because, they say, they are beautiful and above all things clean.

Bonesteel, S. D.

EDWIN G. HUDSON.

Nazareth, North Carolina

To the Editor of *AMERICA*:

Down at Nazareth, in Wake County, North Carolina, there is a famous priest, Father George Woods, who keeps up a Catholic orphanage on grit and trust in the Mother of God. He can laugh at even the sheriff when there are only four potatoes in the orphanage kitchen: possibly because he knows the sheriff could not collect anything, but probably because he knows the Blessed Mother always pays her debts to those who care for her orphans. The State of North Carolina is larger than New York by more than 3000 square miles, and it is larger than England; but there are more people in Philadelphia and its suburbs than in all North Carolina. There are only 7000 Catholics in the whole State, enough to make one large parish in New York or Philadelphia; they are poor, and they can do almost nothing for Father Woods.

North Carolina lies at the level of North Africa. Of Europe only the Island of Crete is as close to the equator as the top of North Carolina; even Sicily and Malta are north of it. Northern European races, who are still the supporters of the Church in the United States, not only cannot thrive in that climate, but they never yet lasted in masses more than two or three generations anywhere in the world at that level, except on mountain tops. If, then, Father Woods is waiting for an influx of Catholic Irish and Germans to help his orphans he will do his waiting in Heaven.

He never whines; he always talks like a man. When he sends out photographs of the babies in his orphanage he picks out the good-looking ones, not the pathetic faces, and some are so beautiful they make you think of the Little Boy of the first Nazareth. That is good "psychology." If anyone wishes to advertise an orphanage practically, let him send out photographs of the most beautiful children in his institution. Father Woods' little ones in the pictures are fat and smiling, and dressed in real clothes. He himself is smiling but lean, God increase him! He may, of course, be ascetic for all I know, but I gravely suspect he hands over his own potatoes to the lambs of the flock. He has no direct means of support except a tiny quarterly pamphlet for which he collects twenty-five cents a year. Of late he has not had enough money to pay the printer.

Won't a few folk lend a dollar or two to the Blessed Virgin for her orphanage at Nazareth, Wake County, North Carolina? She pays an interest that would bankrupt the United States Government. When you lie awake at midnight, now and then, counting your beads and the clock, wondering in dread what

would become of your own babies if you should be taken away from them, why not make up your mind to invest a few dollars in insurance for them with the Mother of Orphans (Father Woods is one of her insurance agents), forget it, and go to sleep? If you do, one day you will be going up to the Irish Gate of Heaven to St. Patrick standing there, and asking for admittance. St. Patrick will look at you in silence but with an eye that says most uncomfortably, "What are *you* doing here?" And the worst of it is you will not know. Then St. Brigid will come out with some of Father Woods' babies clinging to her dress, and she will say softly, "Ara, holy Father in God, let the poor *omadhaun* in, sure he helped Father Woods."

Philadelphia.

AUSTIN O'MALLEY.

Irish Catholics and the Revolution

To the Editor of AMERICA:

In your issue for May 7 Mr. O'Dwyer states that Catholics were not allowed to enlist in the British army at the time of the American Revolution. In connection with this statement, I quote from Lecky's "Ireland in the Eighteenth Century":

At the beginning of the American war their leading gentry [Irish Catholic] came forward as usual to testify their unbounded loyalty to the sovereign and the Irish Catholics do not appear to have shown any of the sympathy with the Americans which was evident among the Presbyterians. . . . The Irish emigrants who were so conspicuous in the American ranks were chiefly though not exclusively Protestants, and the Catholics of Canada remained firm in their allegiance to the Crown. In Ireland the demand for recruits was very great and *Catholics were readily accepted* and appear to have *enlisted in large numbers*. Their worship, if it was not actively encouraged, seems to have been at least unimpeded, but the officers were still exclusively Protestant. (Italics inserted).

In the light of the above assertions it would appear that Mr. O'Dwyer's statement is erroneous.

New York.

THOMAS J. O'BRIEN.

The Omaha Experiment

To the Editor of AMERICA:

"The Duluth Experiment," in your issue of April 9, makes an interesting study to the student of sociology. I wonder if your readers know of the Omaha experiment or rather of the well established and highly successful work founded on March 4, 1917, with the sanction and approval of Archbishop Harty. It was the Archbishop who appointed Father Cassilly, S. J., of Creighton University to begin and carry on the work of the "Catholic Instruction League" in Omaha. It is not unlike the Duluth work and the objects are pretty much the same, the teaching of catechism, which includes preparation and continuation classes. Social-service work such as settlement houses, vacation schools, sewing classes and similar enterprises are encouraged.

The personnel of the league is composed of lay workers, men and women; the workers wear no distinctive garb. The clergy direct but their number is small and to Father Cassilly falls the task of managing and directing the twenty centers with their seventy teachers, eighty-eight assistant teachers and 935 children under instructions. Probably not more than twenty per cent of these children had any previous religious instruction. The teachers gather the children in the basement of churches, private houses, halls and even in rented houses, and instruct them in the truths of religion. These children attend the public schools, or are children of mixed marriages, or children of the foreign population, and in fact any child who wishes to attend may do so. The establishment of these centers in districts where no church was near resulted recently in the establishment of two new parishes to care for the spiritual wants of the people. The writer accompanied by Father Cassilly, S. J., called on his Grace Arch-

bishop Harty a few months ago, and the lively interest manifested by the Archbishop in Father Cassilly's work convinced him of the importance of the Instruction League in Omaha.

When the day's work is over these devoted men and women go about and gather their children, or rather the children of the streets, and tell them of God and His work. Then, at stated times all the teachers hold meetings at which Father Cassilly presides, and notes of progress are compared and suggestions are exchanged and with new zeal they go forth to continue their good work. I firmly believe that the project of having young men banded together will yet be born, for there is wide and rich field for such workers. Besides there are many young men who feel no attraction toward the religious life or do not wish to become priests, but are willing to devote their lives to the work of God as lay apostles.

Omaha.

J. P. C.

Reading Good Books

To the Editor of AMERICA:

It is a pleasant task to read the book reviews appearing week after week in AMERICA and to realize that the output of Catholic literature is being greatly increased by the works of gifted writers. By means of these reviews a wonderful selection is offered to one who desires to enrich his private library. Not only would the reader be benefited by his purchase of these books, but he would also help to encourage writers of this stamp to continue their work. But of late, the "private library" has become, especially with our younger folk, a passing fancy and gifted writers not infrequently offer their works to a seemingly unthankful public. The reason for this situation needs careful consideration. The fact that young people of today have neither a cultivated taste for the best in English literature nor the desire to acquire good wholesome books, seems to point directly at our modern education.

After some consideration I have come to the conclusion that newspapers, the "movie craze," the restless spirit so prevalent among the young, and the exorbitant prices demanded by book-sellers are the chief agents that keep our youth from reading and acquiring "real" books. The newspapers by their lengthy and sensational columns attract the attention of readers and hold them fascinated. Again, the variety of news offered entices and robs them of the taste for the solid reading. The "movie craze" allures them to spend the evenings and free afternoons gazing at "old stereotyped formulas" instead of spending a few hours in the company of a good book. The young people of today seem to be infected with the germ of restlessness, of being "ever on the go," and have little or no time outside of business or school hours for intellectual development. The high prices demanded for books are undoubtedly a hindrance to some who are anxious to buy the best in literature and desirous of enriching their private library.

A few weeks ago the public libraries of a certain section of the country published statistics showing how little the young men and women of today make use of books. If the reading of books, to be had for the asking and the presentation of a card, has so few adherents, how can we expect aid in the betterment and publication of books that are a credit to the English language and the work of Catholic authors? It is a strange situation in which we find our young people today. With all the golden opportunities offered to better their status in life and to bring the sunshine of literary works to play a vital part in the formation of their character, they neglect them and choose something far inferior. Some reader of the AMERICA, perhaps, has a solution for the problem.

Milwaukee, Wis.

J. J. B.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MAY 21, 1921

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Quadruped Morality

FASHIONABLE men and women whose ancestors left them huge sums of money, without the usual concomitant of Bright's disease and hardening of the arteries, are seldom an asset to the commonwealth, but a scandal only. Brought up in luxury, ignorance and disobedience they consider the earth their footstool and all thereon, except, perhaps, those of their own low caste, their servants.

As a consequence, very early in life they learn to flout the laws of God and man, and soon descend from the estate of rational bipeds to that of the quadruped which has no place in Christian society. Their monstrous lives are a stench in the nostrils of decency. Worst of all they are proud of their crimes, they boast of their conquests, and not content with the perversion of their own uncouth souls, they go through life corrupting innocent boys and girls who began their careers in honest toil and had hoped to end them in honor.

The case of these moral vampires is hopeless, they are no longer men, but just plain beasts hiding under the semblance of man. But what of their offspring? Are they, too, destined for the way of perdition? Their only hope is in a religious upbringing, and it is difficult to see whence that will come. The so-called select or finishing schools, maybe, to which the children are sent are just as godless as their homes, more so, in fact, if judgment can be based on the manuals of ethics used in some of them. What then can be done to kill off the race of lechers, men and women, who infest high society and spread their rottenness over many pages of the public prints? Nothing. Moreover, it was not the purpose of this editorial even to insinuate that there is any remedy for the evil, except extermination of the tribe. The purpose is rather to sound a warning to those Catholics who, with feverish eyes, haunt the edge of the jungle of

high society, looking for a hole through which they can dash into drunkenness, adultery, divorce and certain other crimes that had better be left unmentioned.

A Call to Catholic Women

IN an excellent editorial on "Moral Standards Among Women" in the current number of the *American Church Monthly*, an exceedingly "High" magazine, the editor heartily endorses the wise suggestions offered in the recent "Appeal to Women in the Church," issued by the Executive Board of the Woman's Auxiliary. That protest first calls attention to "The habits of our women, young and older, as shown in the decline of reticence, indecent dress, improper dancing, gambling and a general indifference to reasonable safeguards of proper conduct" and then proposes as practical measures to stop the growing evil, protection and instruction of children, promotion in mothers' meetings of frank discussion on these dangers, and especially by creation of a strong public opinion against indecencies and vulgarities through the formation, in every community of influential groups of women "who refuse to sanction those things which, according to Christian teaching, lower the standards of life and thought." After expressing the fear that the modern world's moral deterioration has now gone too far to be corrected by measures like the foregoing, the writer continues:

The decline of moral standards which we are witnessing on every hand today has little to do with the Great War. The trouble began many years before the war. It is the outcome of the modern revolt against the dogmas of the Catholic Faith. That revolt began with the new learning—the revival of paganism which we call the Renaissance. It was carried still further with the continental Reformation, when the authority of the Catholic Church was rejected by a large section of the population of Europe, and the Bible as interpreted by private judgment was put in the place of the dogmatic tradition of the Church. This led in turn to an ever-increasing division of Christendom into a multiplicity of warring sects, with the natural result that the teachings of each sect were treated with a growing disrespect and contempt by the people upon whom they were imposed. In our own day the authority of the Bible has for one reason or another almost entirely lost its hold upon Protestants, and they are left without any Divine sanction for their convictions in the realms of faith or morals. Add to all this the significant consideration that the generation now coming into the saddle has largely been nourished on an entirely secular education, with no training in Christian faith or morals, and the results are not surprising. . . .

The only remedy which can go to the root of the difficulty is the return of the modern world to the Catholic Faith. That alone can re-establish the supremacy of the moral ideals of the Gospel. A hodge-podge kind of unity which attempts to synthesize the affirmations of the Catholic Faith with the negations of Protestantism, cannot do it. The whole Christian world must come back into the one fold under the one Shepherd.

Let it first be noted that there is scarcely a word in the above remarkable passage that could not have appeared originally in the columns of *AMERICA*. Then be it also observed how discerningly the writer diagnoses the cause of the whole malady and how unerringly he prescribes the only true remedy. Those therefore who are

best fitted to effect the reformation that is so imperative today are the women actually belonging now "to the one fold under the one Shepherd," whose Vicar reigns today as Pope Benedict XV.

It is an encouraging commonplace in the long history of Christianity that in every great victory the Church has won over paganism and irreligion, over the forces of impurity and unbelief, from the time of St. Paul's apostolate down to today's battle for Catholic education, women of intrepid faith and unsullied purity have had a prominent and important share. So zealous Catholic women must now begin a new campaign for a cause that is peculiarly their own, namely, the protection of the home, the safeguarding of womanly modesty and the preservation of the priceless heritage of Christian civilization that Almighty God has entrusted in a special way to Catholic women's keeping. As they have as a patroness and exemplar in this new warfare Our Blessed Lady herself, to every matron and maiden who strives to be like her, victory is assured.

Lynching and the Federal Government

THE Hon. F. W. Dallinger, representative from Massachusetts, has introduced a bill in Congress "to protect citizens of the United States against lynching, in default of protection by the States." The bill makes lynching a Federal crime, when proof can be shown that the State failed to give proper protection. Every person participating in a mob is deemed guilty of murder, and shall be tried in a Federal court. The county in which the lynching occurs shall pay not less than \$5,000 nor more than \$10,000 to the family of the murdered man, or his next of kin, and if he has neither to the Federal Government. If the county refuses to pay, judgment may be entered in a Federal court, an enforced tax may be ordered, or the property of the county levied upon. Any citizen who even "entertains" an opinion "in favor of lynching, or in justification or excuse thereof" is debarred from jury service, and negligence on part of any State official renders him liable to five years in the penitentiary and a fine of \$5,000.

This measure is wildly unconstitutional, but that is not equivalent to saying that Congress will not pass it. The Constitution is a rope of sand when the reformers begin to work, and the reformers turning a blind eye to the North, have for some time suspected that the South is incapable of self-government. But it cannot be denied that lynching and peonage are characteristic of the South rather than the North, and it is plain that the situation is exceedingly serious. Thus the Governor of Georgia has written in his pamphlet, "The Negro in Georgia":

In some counties the Negro is being driven out as though he were a wild beast. In others, he is being held as a slave. In others, no Negroes remain. . . . If the conditions indicated by these charges should continue, both God and man would justly condemn Georgia. . . . But worse than the condemnation would be the continued toleration of these cruelties in Georgia.

The Governor suggests that the remedy should come from Georgians and not from outsiders. The venerable Bishop of Savannah warned the people years ago that if they refused to deal justly with the Negro, legislation of the Dallinger type, enforced by a bayonet, was inevitable.

There are about 13,000,000 Negroes in the United States. They embody difficulties which are not easily solved. They need education, and are not getting it. They need religion, and they are not getting much of that, either. They need a chance to develop the social virtues, and neither in the North nor in the South, is that chance accorded them. The wonder is not that radicalism, irreligion and disorder are making inroads upon them, but that these evils have not wholly corrupted them. Omitting considerations of ethical and religious moment, it would be well if all of us could learn that lynching the Negro or hating him, only intensifies the difficulty of solving the problem which his unfortunate race presents.

The Ignorance of the Ignorant

A GENTLEMAN who once sat in the United States Senate, representing a Southern State, seems bent on making the discussion of the Towner educational bill an open occasion to attack his fellow-citizens who are Catholics. He is opposed, he proclaims, to any religious denomination which tries to hold children "in a religious grip, making them go to religious schools." And in a fine burst of oratorical frenzy he adds, "If any body of American children is to be driven by whip and lash to any school, whether denominational or not, it is an unfortunate thing for this country, and for the children, and it will react against the people who try to do it."

This may tickle the ears of the groundlings, but it is, of course, claptrap. The ex-Senator knows very well that nowhere in this country are children driven to school "by whip and lash," and that no one has ever recommended this somewhat drastic measure even as a theory, much less established it as a practise. But the opportunity was good for an attack upon the Catholic system of maintaining schools built on the principle that the child must be prepared for the next world as well as for this, and that if he is taught his religious duties he will become a good citizen as well as a good Christian. These schools the ex-Senator sneers at as "denominational."

But the depth of the ex-Senator's ignorance has not been plumbed. He ought to know, but apparently does not, that whatever may be said of the "whip and lash" method, children are everywhere in this land forced to attend school, whether they or their parents wish it or not. If they do not attend, the "whip and lash" of the compulsory education law is laid upon them. They may be sent, even in cases not extreme, to a parental school, and their parents fined or lodged in jail. This law the ex-Senator must deem "an unfortunate thing for the country and for the children," since he makes no exception of

the public school. "Any school," gravely dictates the Senator, "whether denominational or not."

To drag religious bigotry into the discussion of a Congressional bill does not promise well for peace and harmony in a country in which disqualification by reason of religious creed is supposed to be tabu. The man who in this or in any similar proposal makes his appeal to racial or religious prejudice proves himself by the fact un-

worthy of citizenship. Meanwhile it is amusing to note that this same ex-Senator who characterized a statement in which the Knights of Columbus opposed the bill on constitutional grounds, "as full of ignorance as it is possible to be," is himself so ignorant that, apparently, he has never heard of the compulsory education law! The ignorance of the ignorant is sometimes abysmally ignorant.

Literature

SERMONS IN STONES

"A CATHEDRAL," justly observes Frederick Ozanam, "is a book, a poem, and Christianity, true to its promise, has drawn voice and song from stone, *lapides clamabant*." Though these books, poems, and eloquent stones of the Catholic Middle Ages are to be found today in almost every part of Western Europe, it is "gentle France" that is the richest heir to the masterpieces of Gothic architecture. If the great medieval churchmen of that country had left us nothing but the Cathedrals of Amiens, Chartres, Reims and Notre Dame they would have bequeathed to the Catholics of today a priceless heritage for which we could never be sufficiently grateful. But besides erecting those four magnificent shrines in honor of Our Lady, "the glorious Mother of God, our advocate against our enemy of hell," the devout French people of the twelfth and thirteenth centuries enriched their country with some eighty fine cathedrals, many of them, but little inferior in sublimity and beauty to the four masterpieces of Gothic architecture just named, and with fully 300 great minsters where innumerable religious men sang God's praises day and night.

We have long been in need of an authoritative work, not too technical nor too voluminous, from the pen of a scholarly Catholic author, which would give American readers a correct idea of the nature and excellence of Gothic architecture, describe its development and name its varieties, but which would also give us a sympathetic account of the master-builders' character, picture accurately for us the times they lived in and tell us how they conceived, began and brought to completion the wonderful cathedrals and minsters that are the chief glory of the Middle Ages. It is a great pleasure to record that such a work has at last appeared in a book entitled "How France Built Her Cathedrals" (Harper) from the gifted pen of Miss Elizabeth Boyle O'Reilly, the daughter of the renowned Irish-American poet and publicist. The author, whose excellent book on "Heroic Spain" will be remembered, spent several years studying the French cathedrals and consulting numerous authorities, whom she names at the beginning of each chapter, and has now produced an admirable book of more than 600 pages which describes all the finest medieval churches of France and which A. Paul de Leslie has illustrated with many artistic drawings.

The purpose of archeology, the author remarks, is to make us remember. Catholics should be reminded by the study of the twelfth- and thirteenth-century churches, that our fathers in the Faith who built them were filled with such a burning zeal for the honor of Almighty God, such an enthusiastic love for the Blessed Sacrament and such a tender devotion to Our Lady that they could not end their days in peace until they had preached to the world those eloquent sermons in stone, the Gothic cathedrals and minsters of the Middle Ages, which are such beautiful and enduring memorials of their builders' faith and hope and love.

We know in what a rare spirit of fervor and self-sacrifice on the part of all a medieval town's people, from prince to peasant, from bishop to burgher, the cathedral's foundations were firmly

laid, its walls and towers slowly erected, its statues, windows and altars carefully wrought. The inspiring scene witnessed when in 1145 the western end of Chartres Cathedral was built was a familiar one, no doubt, in the Ages of Faith. Says the author:

The Archbishop of Rouen wrote to the Bishop of Amiens to relate how the people of his diocese, knights and ladies, townspeople and peasants, went in a spirit of penance to Chartres, there to help in the new work of Notre Dame. No one could join the pilgrimage who had not confessed and renounced all enmities and revenges. As the quarries were some miles from the city, it was a heavy task to drag in the big stones. In the same 1145 Abbot Haimon, of St. Pierre-Sur-Dives, in Normandy, wrote to some monks in England to picture the scenes at Chartres: "Whoever heard tell in times past of powerful princes brought up in honors and wealth, of noble men and women bending their proud necks to the harness of carts and like beasts of burden dragging stones, cement, wood to build the abode of Christ? And while men of all ranks drag these heavy loads—so great the weight that sometimes a thousand are attached to one wagon—they march in such silence that not a murmur is heard. When they halt by the roadside, only the confessing of sins and prayer, humbly suppliant, ascend to God."

The citizens of a medieval town took part not only in the actual erection of their cathedral's walls but in adorning and beautifying them as well. "To work is to pray say the cathedral windows set up by furriers, butchers, vintagers and farm laborers." In the Cathedral of Reims there were five thousand artistic images of angels, men, animals and flowers carved by unknown craftsmen who offered God only their best. "If your heart is right, all creatures will be for you a book of holy doctrine," was the motto in the hearts of those devout artists and artisans. Their ambition was to make the home of the Blessed Sacrament and the shrine of Our Lady as costly and beautiful as possible, and because they wrought to delight the eyes of angels rather than those of men, the loftiest pinnacle was carved with no less care and pains than were employed to fashion the graceful statues at the cathedral's doors.

After an excellent opening chapter explaining what Gothic architecture is, Miss O'Reilly introduces the reader to Abbot Suger, the renowned twelfth-century builder of St. Denis-en-France, under whose impulse "Gothic architecture was born." He made the dedication of St. Denis's abbatial in 1144 a national ceremony. We read:

Before a historic gathering of bishops and barons he demonstrated that a Gothic vault was lighter, more easily built, more economical, and more enduring than any other, and the important men of France went back to their own cities to spread far and wide the lesson they had learned.

The author then describes the varied beauties of such "primary Gothic cathedrals" as Noyon, Senlis, Sens, Laon, and Soissons, passes on to Notre Dame of Paris, the erection of which by Bishop Maurice de Sully, the peasant, and by his successor, Bishop Eudes de Sully, the patrician, began the era of the great cathedrals. Other ancient Parisian churches like the Sainte-Chapelle, St. Julien-le-Pauvre, and the Cathedral of Meaux, are then vividly pictured and a special chapter is fittingly devoted to

Chartres with its "celestial portals" and marvelous windows to battle-scarred Reims, which witnessed the triumph of the Maid, and to peerless Amiens, the "Parthenon of Gothic art." The author then points out the perfections of "Six of the Lesser Great Cathedrals," gives a chapter to "Plantagenet Gothic Architecture, another to "Gothic in the Midi," a third to "The Gothic Art of Burgundy," the home of Cluny and of many fair abbey churches, the "castles of God," and devotes the concluding pages of this fine volume to the medieval churches and abbeys of Normandy.

In detailed descriptions of so many noble medieval churches, all built according to the laws of Gothic architecture, a certain monotony of treatment is almost unavoidable, so it is hardly to be expected that every one who starts Miss O'Reilly's book will read it to the end with unflagging interest. But to the Catholic reader the volume's greatest charm lies in the living faith that pervades it, in the author's fine sense of historical perspective, in her gift of making real to us the age which saw the towers of the old French cathedrals slowly rising to heaven, and in bringing vividly before us the very men and women who, centuries ago, before the altars of the majestic temples they themselves helped to build, worshiped Almighty God and honored His incomparable Mother with the same august Sacrifice, with the same rites, prayers and devotions, still used throughout the world by the Catholics of today.

In her admirable book the author has made live again the renowned men and women of medieval times: St. Thomas Aquinas, St. Anselm, St. Bernard, St. Dominic, St. Francis, Anne of Brittany, Blanche of Castile, Joan of Arc, Innocent III, Thomas à Becket, Malachy of Armagh, Bishop Grosseteste, St. Louis, Sire de Joinville, and scores of other saints and worthies. Miss O'Reilly's graphic pages bring vividly before the modern readers once more the wonderful thirteenth century when all of Western Europe was uncompromisingly Catholic, not blighted, as now, by heresy and unbelief nor torn asunder by bitter national rivalries, as it is today. In that golden age all Europe's Christians, whether French, German or English, gathered in unity of faith, worship and obedience at the feet of the Vicar of Christ, St. Peter's Successor, the Bishop of Rome. "The cathedrals are, indeed, the true apologetics of the Middle Ages."

WALTER DWIGHT, S.J.

NATURE

"Our God is Nature, and our theology Evolution."

Helpless atoms—prithee, why now
Should I "Lord and Master" you?
Bend a knee to gush and sigh now
As your fond fanatics do?

Care if you evolve to measure?
Fret if you should frown or rage?
Heed if you in some displeasure
Quit your "work from age to age?"

Really, I don't care the slightest
For your hate or constancy,
Be your fairest or your tritest—
Both are quite alike to me.

Evolution, Devolution,
Either way you're both the same,
And your might in my solution
Precipitates to but a name.

All your moods are but reflections
In the mirror of my soul,
All your graces and perfections,
Garbs to fit your given role.

I esteem your stars and flowers
In a decorative way,
And your superstitious powers
Help give gusto to my play.

It's a pity you can't hear me—
Constellations far on high,
I'll be talking when, I fear me,
You'll have faded from the sky.

My poor heart too warm and small is,
And my soul too palely spent,
Yet they're vaster than your all is,
With its huge advertisement.

One swift thought can far surmount you,
And a smile—but what's the use?
You're so vain I can't well count you
Worth a thought's or smile's abuse.

There are wondrous Hands that bless you;
You they laud, and Them forget. . . .
But your pardon, I distress you—
So old-fashioned—my regret!

Nature, in our life your part is
Of the smallest I'm afraid—
Go to chaos if your "heart" is
Wroth at one poor verse I've made.

MYLES E. CONNOLLY.

REVIEWS

Scientific Theism versus Materialism, the Space-Time Potential. By ARVID REUTERDAHL, Dean of the Department of Engineering and Architecture, the College of St. Thomas. New York: The Devin-Adair Co. \$6.00.

In this thought-provoking work Mr. Arvid Reuterdahl makes an energetic onslaught upon the godless, materialistic world theories which are in favor with so many devotees of science today. He also proposes a theory of real world-relativity which lays claim both to priority and to superiority over Einstein's unreal, mathematical theory of relativity. Whilst the purely scientific portion of the work will probably appeal in a special manner to the learned world, the philosophic aspects of the book offer considerable food for thought not only to the philosopher but also to the physicist who nowadays seems to be overcoming his erstwhile aversion to metaphysics.

With the weapons and terminology of twentieth-century research into the ultimate constituents of matter and the laws governing the physical universe, the author develops the thesis summarized by St. Paul in the Epistle to the Romans, 1, v. 20, "The invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made." The arguments used by St. Thomas and other great scholastic doctors to prove the existence of God and the perfection of His attributes are here found in modern garb; the author insists chiefly on the argument from design and that from contingent being, both of which arguments he presents over and over from different viewpoints. This being the general scope and purpose of the work, we welcome it heartily as a modernized exposition of the most precious of all natural truths, and one which may secure a more attentive consideration from the world of scientists than they would accord even to the great Aquinas were he alive today.

When, however, we come to examine the details of the author's philosophic views, a number of points are found to which exception must be taken. Despite the author's protestation on page 101 that he is "in accord with the intent of scholasticism in its treatment of the relation between substance and the sensible accidents," the scholastic philosopher will find it hard to recognize this agreement when he reads (page 10-11) that "Mat-

ter is composed of activity kernels or centers, undergoing change" and (page 109) devoid of extension; that (page 28) "force and matter never were distinct entities;" that "A thing, then, is what it is on account of the regularity of its changes within a given series" (page 93); that there is no permanent substratum which is the subject of physical changes but that on the contrary permanence "is to be found only in the sameness of the process of decay and becoming" (page 99), and finally that the author is at one with Spinoza "if you will do him [Spinoza] the justice of seeking for the basic thought which forms the nucleus of his reasoning" (page 100).

Moreover the author's views on the relation between the conscious and subconscious activities of the human soul seem to need revision, especially his contention that it is through the subconscious activity or receptivity of the soul that we receive "certain types of direct or intuitive knowledge and revelation," particularly those relating to the immortality of the soul and other "intuitions of religion and faith in an ethical order" (pages 201-206). A revision of the points criticized above and of others not mentioned here in detail could be made without abandoning in any way the most valuable part of the work, namely the author's central doctrine of the essential relations of the world to God; and such a revision would without question make the work philosophically more sound and apologetically more effective.

E. C. P.

The Cambridge History of American Literature. Edited by WILLIAM PETERFIELD TRENT, M.A., LL.D., JOHN ERSKINE, PH.D., STUART P. SHERMAN, PH.D., and CARL VAN DOREN, PH.D. In Four Volumes. Later National Literature, Parts II and III. New York: G. P. Putnam's Sons.

These are the concluding parts of an important work of which the preceding volumes have been reviewed in *AMERICA*. The opening chapter contains a just appraisal of Mark Twain, by Dr. Sherman. He regards "Huckleberry Finn" as Clemens' masterpiece, "a nearly flawless gem of romance and humor." Dr. Whicher writes up "The Minor Humorists," paying special attention to George Ade, Eugene Field, Mr. Dooley and O. Henry. Mr. Norman Foerster, in his chapter on "Later Poets," does not so much as mention Louise Imogen Guiney. But in the opinion of many good critics, though a benighted Papist, she happened to be a true poet besides. The Rev. Dr. Vernon in his pages on "Later Theology" unintentionally records the progressive dissolution of Protestantism, but is quite unaware apparently that there is one rather important Church in the country that is teaching the same doctrine today that she taught two thousand years ago. Dr. Van Doren has a good chapter on "The Later Novel," devoting much of his space to Howells. Mr. Hillman treats of "The Later Essayists," but Agnes Repplier, apparently because she is still only a "living author" is just mentioned. Henry James has a chapter all to himself, and Dr. Cohen's pages on "Later Philosophy" are really a sad commentary on the vagaries of American rationalists. There are also chapters on the later historians, travelers and dramatists, and Dr. Scott contributes informing pages on "Newspapers since 1860." But Dr. Paul Monroe is the most accomplished "omissioner" in the book, for he actually succeeds in writing a long chapter on "Education" without mentioning once the Catholic Church, our parish-school system, any Catholic college or convent-school, or a single Catholic educator. A generous paragraph, for instance, is used to tell when and by whom Columbia, Brown, Rutgers, Dartmouth, etc., were founded, but Georgetown, St. Louis, or Notre Dame, are not so much as named.

It will be recalled that when the Christian Scientists discovered that Dr. Woodbridge Riley, in the chapter on "Popular Bibles," which he contributes to this work, called Mrs. Eddy, "the Thrice-Married Female Trismegistus," and her system "a series of plagiarisms mingled with strange anachronisms"

which he subjected to a ruthless analysis, the leaders of that enterprising sect forced the publishers of the work under review to withdraw from circulation the volume containing the "libel." But the share Catholics have had in the intellectual and educational development of our country can be practically ignored by the editors of the "The Cambridge History of American Literature," with scarcely a murmur of protest being heard. When will American Catholics begin to wake up?

W. D.

Essays Speculative and Political. By ARTHUR JAMES BALFOUR. New York: George H. Doran Co. \$3.00.

Mr. Balfour has been called before learned university circles, from the eminence of official position, and in the pages of important magazines, during the past twenty-five years to express his views on many speculative and practical questions. He has here compressed them into the compass of a volume, which his publishers now offer with the statement that it will serve as a sequel to Wilfrid Short's "The Mind of Arthur James Balfour" and with it form "a complete revelation of one of the great leaders of Anglo-Saxon thought." This, of course, is hardly true, for the work offers little to complete our knowledge of Mr. Balfour's philosophic position, a position that is incomplete, insecure, and very precarious owing to its lack of foundation, and, by his own confession, is to remain so until the end of his days. Politically, moreover, Mr. Balfour's thought is too well-known to need further elaboration, too consciously harnessed to the acknowledged imperialism of a great power to posit a serious claim for more than passing consideration in the detached realm of political thought.

But in justice to the author, and in contradiction to his publishers, it is fair to say he makes no claims for himself. One is almost tempted to say he writes, at least on speculative topics, with a charming humility, a trait, however valuable for purposes of style, is calculated to help undermine a much stronger philosophic redoubt than Mr. Balfour occupies. Thus, in his essay on M. Bergson's "Creative Evolution," he shows by implication how unsatisfactory his own metaphysics really are. And in this respect, in the solution of less than a half dozen fundamental inquiries, the author has made no progress in thirty years; his position in "Foundations of Belief" (1895) is identical with these latest utterances. For him any philosophy must end in dissatisfaction; and in his hands the principle has now become a sort of philosophic device which vests him with the character of a most accommodating critic. He is conscious, however, it is much more and continues in possession of the trench of "Doubt," because out of it, due to the necessary incoherencies of any metaphysical system, and the inadequacy of our faculties in contact with reality, he can find no exit.

Certainly the volume is evidence of a rich and active mind, and is marked, as are all his writings, by a presentation of view distinguished for its clear, choice and imaginative expression. The "Essay on Beauty," while it will meet with serious disagreement, will stimulate many who do not yet recognize the failure of the critical theory to establish the objective reality of beauty. Perhaps, the most interesting paper in the volume is the opening essay on "Decadence."

P. V. M.

The Greek Orators. By J. F. DOBSON, M. A. Professor of Greek in the University of Bristol. New York: E. P. Dutton & Co.

Publishers, it would appear, regard Greek school-texts with misgiving. Still they seem willing to dare such a venture as the printing of Professor Goodell's "Athenian Tragedy," or Professor Dodson's "Greek Orators." Greek cannot be wholly dead, and interest in the language may well survive while the literature yet holds its fascination. Farriery and clay-modeling awake a sympathetic response in the intelligence of certain educators,

yet even these pedagogues have not the hardihood to prefer a horseshoe to a play of Sophocles or a mud-pie to a speech of Demosthenes.

Professor Dobson's book is sound in aim and sufficient in execution. The writer naively tells us in his preface that the book is not intended to supersede the standard works of Jebb and Blass. The disclaimer is reassuring in this world of unfulfilled ambitions. A satisfactory outline of the beginnings of Greek oratory and rhetorical theory serves as an introduction. The same ground, of course, has already been covered by Wilkins in his introduction to the *"De Oratore"* and by Sir John Edwin Sandys in his edition of the *"Orator."* Then is traced the development of Attic oratory, the characteristics of the men who "fulminated over Greece" are sketched, and finally the decline of eloquence that followed the downfall of Athenian democracy is shown. Professor Dobson allots praise and censure with discrimination, while his criticism is creditably free from partisanship. He has presented much useful information in a book of convenient size and has portrayed adequately the unsurpassed orators of the ancient city that still binds us with its spell.

T. A. B.

BOOKS AND AUTHORS

Central Europe's Plight.—Mr. Coningsby Dawson, the English writer, traveled recently through Austria, Hungary, Poland, etc., and in a poignant little book, called "It Might Have Happened to You. A Contemporary Portrait of Central and Eastern Europe" (Lane), he describes the scenes of destitution and suffering he beheld. He reports that Vienna, when he was there, contained 340,000 under-nourished children, a total of 96 per cent of the child population, and draws heart-rending pictures of the hospitals and orphanages. In Hungary conditions are as bad, Warsaw is filled with starving Russian nobility, in Germany 600,000 children are fed at American relief stations. The author believes that Central Europe, besides being supplied with food-stuffs, should be allowed credits, that the flow of transportation should be assured, and that the internal tariff-walls should be broken down. At present Central Europe, he concludes, has neither peace nor war.

Clever Short-Stories.—"A Chair on the Boulevard" (Dutton, \$1.90), the latest volume in the "definitive edition" of Leonard Merrick's works, is occupied by a score of excellent short-stories describing, for the most part, the amusing adventures of Tricotin, Goujaud, Pitou, and other indigent authors and artists of Montmartre, Paris. Like O. Henry, the author has the knack of ending a diverting tale, full of human touches, with a most unexpected and very surprising climax. The closing situation Mr. Merrick creates is as a rule highly amusing, though one of the stories in the volume comes to a very gruesome end. The best tale is "The Suicides in the Rue Sombre," a ridiculous dialogue between two men suffering from desperate grief, the one because he is married, the other because he is not. Other highly artistic stories in the volume are "The Doll in the Pink Silk Dress," "The Dress Clothes of Monsieur Pomponnet," "The Conspiracy for Claudine," "The Judgment of Paris" and "The Café of the Broken Heart." In real life nobody could be as consistently witty as Tricotin and Pitou are in these clever stories. Now and then the conventions are not very well observed, but it is Montmartre after all.

A Book for Educators.—All whose important duty it is to train or teach the young, should make haste to secure a copy or two of Father Ernest R. Hull's "Collapses in Adult Life" (Kenedy or Herder) a sequel to his excellent book on "The Formation of Character." In his introduction the author thus explains the purpose of the little volume:

One of the things which our educationalists are always lamenting is this. So many children are brought up in our

schools with the greatest care; instructed and trained and disciplined for years; and yet when they leave school and begin to face the realities of adult life, we find them turning out a sad disappointment. Pupils who at school were exemplary in discipline, pious in sentiment, and regular and devout in religious exercises, are frequently turning out a failure; some dropping off in their practise, neglecting Mass and the Sacraments and even their Easter duties; others even losing their faith and becoming either indifferent or agnostics or unbelievers.

Every Catholic teacher of experience will sadly own that Father Hull is right. Now this admirable book is written expressly to prevent so many of these "collapses" from taking place. In eleven practical chapters bearing such captions as "The Principles of Law and Duty," "Baby-Methods and Man-Methods," "Liberty and Supervision," the author gives teachers many sage counsels on how to make their pupils grow up men and women of character and principle. "What people want is more reason and will and less emotion and feeling" is the Ignatian precept he constantly applies, and he cautions Catholic educators against the danger of "over-emphasizing the weakness and helplessness of man and of throwing our pupils exclusively on prayer and the Sacraments, as if they did everything for us and relieved us of the need of personal efforts."

The Spring "Studies."—The current *Studies* begins with an informing paper by Henry Somerville on "The Political Impotence of British Labor," in which he shows that that party is now such a negligible factor in English politics that it can do nothing effective to relieve the oppression of Ireland. In a very convincing article on "The Sovereignty of the People," by Dr. O'Rahilly, he proves that popular sovereignty is the traditional political theory of Catholic philosophy, and that Father Suarez, far from being an "innovator," representing the "left wing of Catholic politics," had some sixty predecessors, writers of renown, who maintained the doctrine of popular supremacy and government by consent. The author then expounds the scholastic theory of the question and meets objections. The lamented Father Plater's paper on "The Retreats for Workingmen" is printed in this number, Dr. James J. Walsh contributes an interesting article on "The Cures That Have Failed," and these stanzas express H. E. G. Rope's desire of seeing Ireland rescued at last "from her age-long woe":

See Erin freed, Erin a gracious queen
Ruling her land in radiant majesty,
Mother of saint and scholar, fair, serene,
More glorious from her searing agony.
Mother of martyrs, mother of my heart,
Mother of courtesy and comely speech,
At last the world shall know thee as thou art,
At last the world shall learn and thou shalt teach. . . .

A Pageant and a Novel.—Catholic schools or societies that are seeking for something to present this spring to aid Ireland's sacred cause are likely to find what they want in Mrs. W. A. King's cleverly constructed "All-American Pageant for the Recognition of the Republic of Ireland" (Columbian Publishing Co., Columbus, Ohio, \$0.25). "Miss Irish Republic" pleads with "Miss Columbia" for recognition, the historical parallels between Ireland's present plight and that of the early Americans being forcibly drawn by the "women of the Revolution, and of 1812," who tell again the story of our struggle for liberty. But the sinister figure of John Bull keeps Uncle Sam hesitating till the fourth and last scene of the pageant when he yields. The dialogue is dramatic and strong. The cast calls for some fifty characters, male and female.—Florence Olmstead's "Our Little World" (Scribner, \$2.00), which in this instance happens to be in the Georgia of today, is a pleasant, wholesome and well-written novel of manners. The romance of Sophy and Lina Drew is interestingly told and the men characters in the book talk and act consistently.

EDUCATION

The Puritan and His School

EDUCATION among the Romans and Greeks was largely materialistic. They concerned themselves chiefly with the things of this life only. Rome educated her youth for political virtues; to be fit instruments of government. Greece trained her youth for perfect service to the State. These schools while they inspired, stimulated and encouraged youth to noble things, were incapable of raising them to uprightness and character. The schools had no influence upon the individual's morals nor were they able to stem the moral decay which eventually sapped out the life of these ancient civilizations.

When the Church began her mission she found society in a degraded state as a result of this purely materialistic education. It devolved upon the Church to save civilization from wreck. So besides preaching the Gospel, the Church established catechetical schools for the moral instruction of the converts to Christianity. Coming down through the ages of Christianity we find the Christian school developing the whole man mentally and morally.

THE FIRST PUBLIC SCHOOLS, RELIGIOUS

UPON the discovery of America, Catholic missionaries began Christianizing and civilizing the Indians. As in Europe, churches and cathedrals were built, around which soon sprang up the Christian school, college and university, with the time-honored curriculum which develops the mental and moral side of man. This system is carried on by the Church, even to the present day through her parish schools, colleges and universities.

In this paper we confine ourselves to the development of education in Massachusetts only because of its influence upon the other colonies, because of the attention given to education in that colony, and because of the present non-sectarian public-school system originated there.

The school everywhere in America, as in Europe, arose as a child of the Church. Religion was the corner-stone of education. The Puritans, like the Protestants in the other colonies, insisted that their children be able to read the Bible as a means of personal salvation; that they be taught the Commandments and all that God demanded of them. The schools were under the control of the Church. In the early colonial period the pastor or sexton often taught the children. The State not only recognized the right of the Church to dictate what was to be taught, but looked to it to provide the education. The Massachusetts General Court appropriated through taxation money for education that the children might learn to read and receive instruction in religion and the laws of the country.

In 1636 the General Court of the Massachusetts Bay Colony established Harvard College for the education of the ministry and to provide for the instruction of the people in "piety, morality and learning." Six years later the Court decreed: "That chosen men in every town, . . . are to have power to take account of parents, masters and of their children, especially of their ability to read and understand the principles of religion and the capital laws of the country." How horrified the members of the General Court would be if they could return, and find that Harvard is in the hands of the Unitarians, and that its President-emeritus Dr. Eliot, has manufactured a religion without dogma or creed!

THE LATER SCHOOLS

THE object of education among the Puritans was to teach the children the principles of religion first, then citizenship, that a religious as well as a civic character might be developed. The theocratic commonwealth of New England was remarkable, at least in its early life, for the unity and harmony it maintained through the supremacy of religion in education.

Church and commonwealth were different names for the same body. No one could vote or hold public office who was not a member of the church. The Puritan was not removed far enough from the great schism of the sixteenth century to escape entirely the conception of education prevalent in the Catholic Church from her beginning. So firmly had the idea of religious education become fixed in his life that up to the end of the eighteenth century to suggest a purely secular or non-secular school, would have been thought an inspiration of Satan.

At the beginning of the nineteenth century a reaction against Calvinism set in. Unitarianism began disrupting the Puritan doctrine, policy, practise and ecclesiastical system, by inoculating the Congregational churches with its virus. Yet, in spite of this, the Puritan clung to the religious idea of education.

Horace Mann, who detested Calvinism and its harsh predestination doctrines, devoid of joy and love, was destined to be the death of the old public school and its religious teaching. His attitude towards religion in the school was a result of the depressing Calvinism of his early home life where he learned to call the Creator cruel.

THE RISE OF HORACE MANN

RELIGIOUS liberty was Mann's shibboleth. In 1827 he entered the Massachusetts Legislature, where he made a speech on religious liberty, and defeated a bill which would divide among the various Protestant sects the religious-school money, which had been raised by a tax since the order of the General Court in 1642. Mann then secured the passage of a bill (1827) "making it unlawful to use the common school, or to teach anything in the school, in order to proselyte the children to a belief in any particular sect." Thus in one stroke Mann attempted to sweep away the very foundations upon which Puritanism had stood for 200 years.

Mann tried to destroy by law what had been the law and practise of centuries. He soon realized, however, the ineffectiveness of a law that had no public opinion behind it. It was not observed. It could not be enforced. So Mann set out to convert the people to his views of education which he considered to be the only correct system. Mann was the forerunner of the Smith-Townnerites. His system of education was to be the panacea for all social ills. If Mann could review today the results of his educational system he would suffer a keen disappointment.

Imbued with the idea that angelic purity would obtain in American life after the adoption of his principles of education, Mann continued in his efforts to arouse public opinion in favor of the new non-sectarian public school. He discussed education in every phase from schoolhouse to teacher; from books to apparatus; calling upon the people to desert the old common school of their fathers as destructive of democracy and liberty, asserting that it developed classes, etc. It is worth noting, particularly at this time, that Mann's propaganda contained the same complaint that is being used against the parish and private schools today.

PAGANISM RATHER THAN PAPACY

THE ministers vigorously opposed Mann's system of education and bitterly abused him. They called him a vandal, an iconoclast who wished to paganize the schools. It was, they said, an attempt on the part of Mann to take religious instruction out of the schools, an attempt to destroy the foundation on which the commonwealth was built, moral training. The cry from the pulpit was: "We shall never abandon the religious instruction in the schools; rather let the whole public-school system perish and let each denomination provide and pay for the education, secular and religious, of its children, or all be compensated by the State."

Now, how did a people with such firm and fixed ideas about education and with so firm a grip on their educational sys-

tem, lose control of it? The Puritan had an intense hatred for Catholics and everything Catholic. When the Irish Catholics, termed that "common enemy," began coming into Boston in 1848 in very large numbers, the Puritan, the ardent defender of religious education, forsook his principles and joined forces with the supporters of the new non-sectarian public school which he had so long bitterly opposed.

The coming of the Irish in such large numbers greatly alarmed the Puritan. He saw in this prolific race the ruin of Puritanism and the firm establishment of civil and religious liberty for all. "Unite against the 'common enemy'!" Surely, this call would be enough to arouse even the "Minute Men," and when applied to the Irish Catholics, it struck the popular chord of ancestral hatred in the heart of the intolerant Puritan who opposed everything savoring of Catholicism.

The "common enemy" had to be destroyed, even at the sacrifice of religious education, the great principle for which the Puritan had but a short while ago so valiantly fought. So the defenders of religious education hit upon the new public school of Horace Mann as the medium by which the "common enemy" would be destroyed by weaning the Irish children away from the religion of their fathers. Not only would the barriers of Catholicism break down under the new system of secular education, but the "common enemy" would become Puritanized and inoculated with the spirit of Americanism and civic virtue according to the Puritan standard.

One of the sad commentaries in the life of the Puritan is that he let his prejudices get the best of his common-sense when he adopted the secular system of education, and thus wrongly influenced the rest of the country. Had he been reasonably tolerant and adhered to the principles of education as laid down by the General Court in 1642, the Christian denominational schools instead of the godless school would have been established throughout this country today.

JOHN MCGUINNESS.

SOCIOLOGY

Men or Machines?

AN inefficient and often wrong-headed system of labor-control has helped to produce in many of our industries the unwholesome anomaly of combined under-production and over-fatigue. While particularly interested in the study of this subject I chanced upon a clipping from the Johnstown *Daily Democrat*. It told of a foreman in the Lorain steel mills who had just retired after thirty years of employment there. During the latter part of that period he had occupied every position in the machine shop, from bench-hand to foreman. As a token of the esteem in which they held him, his men presented him with a fine silver service and the tribute, still more highly appreciated by him, that: "He had always been fair and just in his dealings with them." In a book presented to him with the names of the donors, seventy in number, inscribed, was written the unaffected motto:

Once a friend, always a friend;
He who ceases to be a friend never was a friend.

While considerable attention is rightly being given at present by certain progressive firms to the training of foremen, these men had accurately summed up in one word the first quality of a true boss: he must be a genuine "friend" to even the least of his men. He must consult their welfare and their happiness, no less than the material advantage of the company that employs him. This maxim holds true from an economic as well as a Christian point of view. Efficiency experts are perfectly aware of the fact that there can be no wiser policy. The strained and unnatural relation that has been allowed in so many instances to grow up between masters and men is damaging from

every aspect. The treatment of workers as little better than chattels is still too often met with. It is the result of that heartless commercialism which regards labor as a means only of producing profits. It calculates wages and labor expenses on the same basis as its outlay for raw material and machinery. That is paganism pure and simple. In the strong words of Pope Leo XIII: "It is shameful and inhuman to treat men like chattels by which to make money, or to look upon them merely as so much muscle or physical power."

"MACHINE, YOU MUST SEW!"

PERHAPS the most harrowing pictures of the misery that can be inflicted by an inhuman foreman is to be found in the verses of that laureate of the sweat-shop and the twelve-hour day, the garment worker Rosenfeld. "Is it not allowed," he exclaimed in the worst days of this industry, "to be at least one day free from the angry growl of the boss, his gloomy mien, his terrible look; to forget the shop and the cries of the foreman?" The same sentiment is no less strikingly expressed by Whiting Williams, when, in his own unemotional, matter-of-fact way, he recounts his experiences at the open hearth and in the mill.

But in those weird verses, "Die Werkstatt," the ghetto poet's terror of the slave-driving boss becomes positively uncanny. Into them he apparently condenses all the bitterness of his sweat-shop labor in London and New York. Bending over his machine, with the ceaseless ticking of the clock ever in his ears, he slowly comes to feel himself to be nothing more than a machine. The restless pendulum of the clock seems to shout to him, like the voice of his boss, "Hurry!" The two pointers are as baneful eyes that look down to watch him. The stroke of the clock is the scolding tongue of the master crying: "Machine, machine, you must sew!" Repeating the sound of the stitching and stitching and stitching, he sings: "Ich schaffe und schaffe und schaff ohne Zahl." Deprived of all initiative he imagines that he loses his own personality and becomes merely an inanimate part of the inhuman system of toil whose sole driving power is the boss: "Naught am I but machine, and machine, and nothing more!" Only during the short period that the master is gone at noon can he feel himself a man again, can he realize the smart of his wounds: "And bitter tears, burning tears, moisten my midday meal."

That is the authentic story. It tells the effect of overwork and the driving of a heartless master upon a sensitive nature: super-sensitive, if you wish. But let no one suppose that fine and delicate natures do not exist among the workers. They are just as intensely human as the rest of us, and no less responsive to kindness, consideration and approval. They are sullen under harsh treatment, break down in hopelessness when they are crushed, or flare up in wild revolutionary madness. "The clock, now I hear it aright; it wakes me: 'Enough of this slavery, an end let there be!'"

THE CHRISTIAN WAY

HERE must be an end of such conditions. But it is vain to think that we can find the solution in any system that is not based on religion. Christ Himself has laid down the supreme rule for all in power and authority, from capitalist and business manager, down to the least foreman in our industrial plants. The rulers of the Gentiles lord it over them, but as for Christians: "Whosoever is greater shall be your minister, and whosoever will be the first among you, shall be the servant of all."

That is the Christian law. And again let it be clearly and fully understood that the principles of Christianity apply to the economic and industrial relations of men no whit less than to any other phase of human life. The fact that this has been ignored is precisely the root cause of all our misery, unhappiness and social discontent.

GOLDEN-RULE SYSTEM OF FOREMANSHIP

IT is necessary, in the first place, that the most careful choice be made of the men entrusted with the responsibility of foremanship. It is equally necessary that they be not left without assistance and direction. It is finally important that long hours and exhausting methods of work, without proper rest periods, be entirely eliminated from modern production. Under the strain of fatigue neither bosses nor men are living a normal life. They are haggard and nervous, and utterly incapable of normal action. Offense is given and offense is taken where no reason exists for it.

These facts are gradually impressing themselves upon the minds of intelligent employers. In many plants regular courses are now being given that include the instruction of foremen, or at least help to their proper development. Special clubs, too, are established for them in industrial centers. At all events it is realized, if not always from a Christian at least from an economic standpoint, that their education is necessary for the progress of modern industry. The less ignorant the men themselves are and the greater their opportunities for self-education through shortened hours, the less will they submit to the boorishness of the old-school bosses. Of the new movement a writer in the *Outlook* (March 30, 1921) says:

Foremen are brought together, and the foremen's meetings that I have addressed in the last few months have been a revelation to me. I need not add that these meetings have resulted in the foreman becoming one of the broadest-gauged men in his community. He, also, has heard the world's foremost lecturers. He has been bored by some would-be lecturers; quite true, but in the main he has become a real, broad-minded man; he has heard the duties of the foreman discussed from every possible view-point, and the results of these meetings are already becoming manifest in the new Golden Rule system of foremanship.

Many plants in the past sought to remedy the defects of foremen by merely creating still other bosses to set over them, thus increasing tremendously the economic outlay, taxing the people for their incompetency, and heightening the abuses they sought to remove. The most important condition of success was that found by the Lorain foreman, when, in all sincerity, he made himself the "friend" of his men. It is the solution which Christ, the Supreme Master, taught when He said to His Apostles, that He would not call them "servants," but "friends."

JOSEPH HUSSLEIN, S. J.

NOTE AND COMMENT

What Is Happening
in Boston

THE splendid response given to the Boston College Fund Campaign will more than ever draw the eyes of the entire country towards this institution which is "a monument of esthetic value" not merely to Boston but to the entire country, while from its halls "have come forth men who are an honor to the community, an asset to good citizenship." Such is the view rightly taken by the leading Boston journals. To impress upon our readers what is really taking place in Boston, and to indicate the cultural significance of the buildings being erected there by this Catholic college, the following opening paragraphs of a descriptive article by Ralph Adams Cram deserve to be quoted entire from the *Boston Evening Transcript*:

For some years everyone who has seen the beginnings of the new Boston College—and who has not?—has realized that something was happening here in Chestnut Hill that was immensely significant. The extraordinary beauty of the site and the striking qualities of the architecture make a combination that not only gives immediate satisfaction to the eye, but stimulates the imagination as to the future. Certainly, here is a scheme under way which promises to work out into one of the greatest artistic features of Massachusetts, even of the United States. Higher education demands, and

has by no means always received of late, the finest possible architectural embodiment, for the silent influence of good art is perhaps quite as potent along educational and cultural lines as is the scheme of studies and the discipline involved. When this higher education is knit up with religion, the demand becomes even more insistent, and when, by chance, this religion is the ancient Catholic Faith of the world, then indeed we have not only the greatest possible opportunity but the most imperative demand for the best that men of today can provide.

Every architect knows, and I should say every layman as well, that in this particular case the institution itself and the architects are meeting the evident necessity in the most appreciative, intelligent and brilliant fashion. The great tower has been a landmark and a joy to the eye ever since it was erected. The faculty building began to indicate future possibilities, and now the designs that have been made by Maginnis & Walsh for the chapel, the library, the science building and the gymnasium go still further in their stimulating promise. Usually one gets in American colleges one, or perhaps two, structures conceived in the right spirit, worked out in logical style and admirable design mixed up with heterogeneous edifices of very varied value. Occasionally, as for example at Princeton, this number is increased to a preponderant majority. Seldom, however, does the opportunity offer itself for a complete and consistent group of all the educational buildings, planned by one hand and forming a consistent whole. Boston College is one of the exceptions, and from every possible point of view the general public must look with interest on the working out of the project, at the same time giving it every possible support, financial and otherwise. There are no limits that can be set to the cultural and civilizing value of such a power as this.

A standard is set here, Dr. Cram concludes, "towards which all energies in the future should be bent with the idea of approximation, even, if not of emulation." Such, in brief, is the verdict of one of the world's greatest architects today.

Ten-Years' Medical Record of
St. Louis University

THE following record of the St. Louis University College of Medicine during the past ten years, as compared with that of John Hopkins and Harvard, admittedly two of the best medical schools in the United States, should be given a wide circulation:

John Hopkins: Candidates for licensure in all States, 643; number of failures, 22; percentages of failures, .034.

Harvard: Candidates for licensure in all States, 678; number of failures, 18; percentages of failures, .026.

St. Louis University: Candidates for licensure in all States, 653; number of failures, 9; percentage of failures, .013.

This record is surely one that can be pointed to with pride by all who are interested in Catholic higher education. St. Louis University opens its summer courses in medicine on June 1; its other courses, on June 20.

Preparations for Catholic
Educational Convention

A PRELIMINARY program has been arranged for the Eighteenth Annual Meeting of the Catholic Educational Association, which is to take place at Cincinnati, beginning June 27 and ending June 30. The headquarters will be at Sinton Hotel, and the opening and closing sessions will be held in the Cathedral Hall. The Department of Catholic Colleges and Secondary Schools and the Seminary Department will meet at St. Xavier College. The Parish School Department, the Deaf-Mute, the Blind, and the Catholic Negro Sections, and the Committee on Catholic Education in Rural Districts will hold their sessions at St. Francis School, Vine Street. Priests who desire to have a place assigned where Mass can be said by them should communicate with the Very Rev. Urban Freundt, O. F. M., St. Francis Preparatory Seminary, 1615 Republic Street, Cincinnati, Ohio.